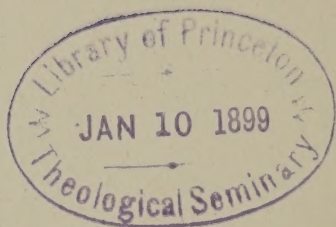


THE
SERVICE OF THE MASS
IN THE
GREEK AND ROMAN CHURCHES

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REV. CHARLES H. H. WRIGHT, D.D.



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Wright, Charles Henry

William, 1836-1909.

The service of the mass in
the Greek and Roman



THE S. MICHAEL MONASTERY AT KIEFF.
(From a Russian picture.)

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BY THE

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PREFACE

A PORTION of the following work appeared last year in a series of articles in the *English Churchman*. Those articles have been considerably revised, and much enlarged, so that the book now published is practically new.

The object which the author has in view is to give a brief account of the Ritual of the Mass in both the Greek and Roman Churches, so as to render that ritual intelligible to the ordinary reader. Protestants who for curiosity attend the celebration of Mass in the Roman Catholic or in the Russian Churches, even though provided with the Prayer Books in use in those Churches, generally fail to have any real understanding of these services. Their eyes may be pleased by the external ceremonial, and their ears gratified by the accompanying music, but they can have little conception of the meaning of what they have seen or listened to. But from a Protestant standpoint it is important, especially in the present day, that such persons should have some true idea of the matter, in order that they may be enabled intelligently to protest against the doctrine which is set forth in those services.

Hence this little volume seeks to give a truthful account of the Ritual of the Mass in both Churches,

and of the doctrine underlying that ritual. There are many abstruse questions connected with the Liturgies Ancient and Modern which cannot be discussed in such a small work. It is fortunate that one can refer for an account of the Mass in the Russian Church to such a work as that of Dean Sokolow, himself an eminent Russian ecclesiastic, which work has been translated into German by the Russian chaplain at Stuttgart.

The authorities quoted on other subjects will be mentioned in their proper place. The details of ritual, as far as necessary, have been stated fairly and impartially, with the desire to state nothing but what is admitted by those on the other side. The second portion of the work is controversial, and those who uphold the doctrine of 'the real objective presence' in the Eucharistic elements will not, of course, be satisfied with the statements made in that portion of the book. On the other hand, those who realise how mischievous is the perversion of the words of Scripture in the forms of sacramental sacerdotalism will consider that portion of the treatise to be of still greater importance than the earlier chapters.

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THE SERVICE OF THE MASS

IN THE

GREEK AND ROMAN CHURCHES



CHAPTER I

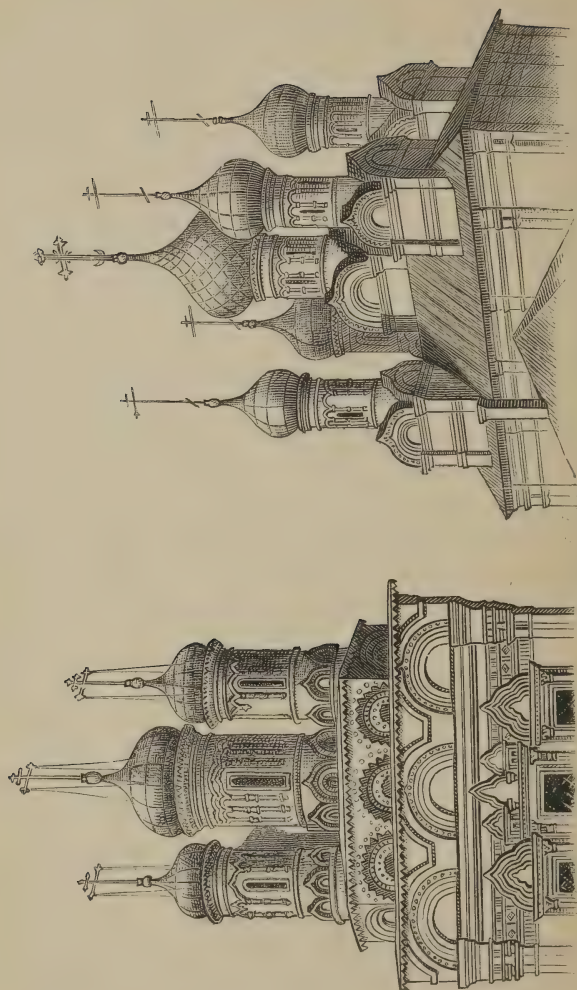
THE GREEK CHURCH IN RUSSIA—DESCRIPTION OF THE ALTAR AND ITS FURNITURE

THE persistent efforts of an active party in the Church of England to effect some sort of a union with the Eastern Churches, and especially that of Russia, render it a matter of importance to present in an intelligent form information respecting the doctrines and rites of the so-called Holy Orthodox Church of the East as represented by its noblest branch, the national Church of Russia. We therefore propose to give a brief account of the mode of the celebration of Mass, *i.e.*, the ritual connected with the administration of the Lord's Supper or the Eucharist in the Russian Church. To do this in

a popular form it is not necessary to enter deeply into details. It may suffice for the purpose for which this sketch is required to quote from the work of Dimitrij Sokolow, Dean of St. Petersburg, giving a *Description of Divine Service of the Orthodox Catholic Church of the East*, which has been translated from Russian into German by Georgij Morosow, Priest of the Imperial Russian Court Chapel at Stuttgart.¹ We shall illustrate our chapters with some of the pictures given in the German translation, introducing, however, such unimportant modifications as may render the details more distinct and intelligible from a Western point of view.

The popularly received, but, in many details, legendary, account of the introduction of Christianity into Russia in the days of Vladimir (A.D. 980) affords a key to comprehend many of the peculiarities of the Russian Church. According to that account, Vladimir, dissatisfied with his hereditary Paganism, endeavoured to obtain a specific knowledge of the different religions and modes of worship in the nations around. He dispatched ambassadors for that purpose into various lands. Those ambassadors visited Rome, and were much pleased with the rites connected with the Papal worship in the Eternal City; but when in the course of their journeyings they arrived at Constantinople, they saw what in their estimation far exceeded Romish worship in beauty and magnificence. They were invited, during a great festival, to attend the

¹ *Darstellung des Gottesdienstes der orthodox-katholischen Kirche des Morgenlandes* von Dimitrij Sokolow, Hofpropst zu St. Petersburg. In's Deutsche übersetzt von Georgij Morosow, Priester an der Kaiserlich russischen Hofkapelle zu Stuttgart. Berlin 1893. Verlag von Karl Siegmund.



CUPOLAS OF RUSSIAN CHURCHES.

celebration of the Eucharist in the church of St. Sophia, the grandest masterpiece at the time of Christian architecture. The innumerable multitude of the lighted candles, the magnificent character of the music, the grand processions of the clergy, with the waving fans, and the devotional character of the ritual, filled these simple children of the North with amazement.

Dean Stanley, in his *Eastern Church*, pp. 300, 301, has thus described part of the scene :—

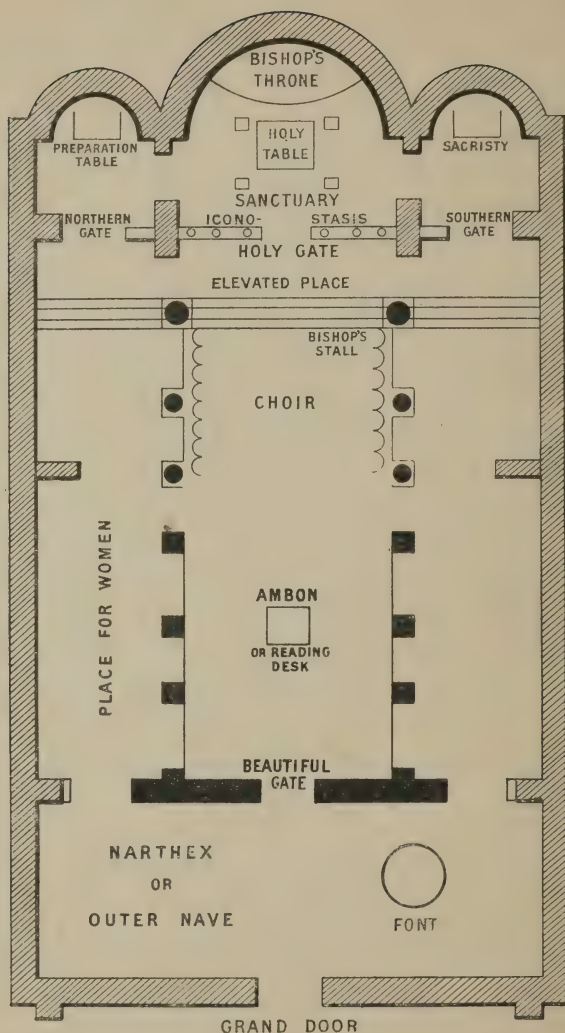
‘The Russian envoys were placed in a convenient position. The incense smoked, the chants resounded, the Patriarch was in his most splendid vestments. One incident is preserved in a Byzantine annalist which the Russian chronicler has omitted. “The Russians were struck,” he says, “by the multitude of the lights and the chanting of the hymns ; but what filled them most with astonishment was the appearance of the deacons and sub-deacons issuing from the sanctuary with torches in their hands” ; and, as we happen to know from an earlier source, with white linen wings on their shoulders, at whose presence the people fell on their knees and cried, Kyrie Eleison ! [*Lord, have mercy upon us.*] The Russians took their guides by the hand and said : “All that we have seen is awful and majestic, but this is supernatural. We have seen young men with wings, in dazzling robes, who without touching the ground, chanted in the air, Holy ! Holy ! Holy ! and this is what has most surprised us !” The guides replied (and the Byzantine historian repeats it without changing the tone of his narrative, even in the slightest degree) : “What ! do you not know that angels come down from heaven to

mingle in our services?" "You are right," said the simple-minded Russians: "we want no further proof; send us home again."

'It is,' continues the Dean, 'a striking instance of the effect produced on a barbarous people by the union of religious awe and outward magnificence, and the dexterity with which the Byzantine courtiers turned the credulity of the Russian envoys to account illustrates the origin of many of the miracles of the Middle Ages; not wholly fraud, nor wholly invention, but a union of the two; a symbolical ceremony taken for a supernatural occurrence, and the mistake fostered, not by deliberate imposture, but by the difficulty of resisting the immense temptation to deception which such mistakes afforded. A like confusion supports to this day the supposed miracle of the Holy Fire at Jerusalem.

'As in many similar cases, the results far outlasted the sin or the weakness of the first beginning. "We knew not," said the envoys on their return, "whether we were not in heaven; in truth, it would be impossible on earth to find such riches and magnificence. We cannot describe to you all that we have seen. We can only believe that there in all likelihood one is in the presence of God, and that the worship of other countries is there entirely eclipsed. We shall never forget so much grandeur. Whosoever has seen so sweet a spectacle will be pleased with nothing elsewhere. It is impossible for us to remain where we are."'

It is not surprising that a Christian Church introduced among a barbarous nation after such a fashion would be naturally disposed to all kinds of symbolism and cere-



GROUND PLAN OF A GREEK CHURCH.

monial practices. The Russian Church is replete with symbolism from top to bottom. The very shapes of the churches, which bear some general resemblance sometimes to a ship, and other times to a cross, or even a star with rays—are all intended to point to something symbolical. If the church be surmounted with one cupola, that cupola represents Christ as the one head of the Church. If there be three cupolas, they are designed to symbolise the Trinity ; if five, Christ and the four Evangelists ; if there are seven, the seven Sacraments, or the seven General Councils ; if nine, the nine ranks of heavenly spirits ; if thirteen, Christ and the twelve Apostles.

As our immediate object is to describe the Mass in the Russian Church, it is necessary to give a general description of the interior of a Russian church, so far as to make the ceremonies intelligible to the reader.

The name of *altar* in the Russian Church comprehends all that portion which in the Roman Church is known as the *sanctuary*, although, as will be presently seen, many of the details peculiar to that part of the building are wholly different from what is generally found in the Western Church. The name *altar* is not applied to the *Holy Table*, as in the Roman Catholic Church.

The portion of the church regarded as the *sanctuary* is somewhat higher than the rest of the holy edifice, and separated from the outer portions intended for the congregation by a partition or screen, called the *iconostasis* (see plan). In this inner portion there are two tables. The first of these is the Holy Table, which stands in the middle of the space, the second the Preparation Table, at the side opposite to the vestry.

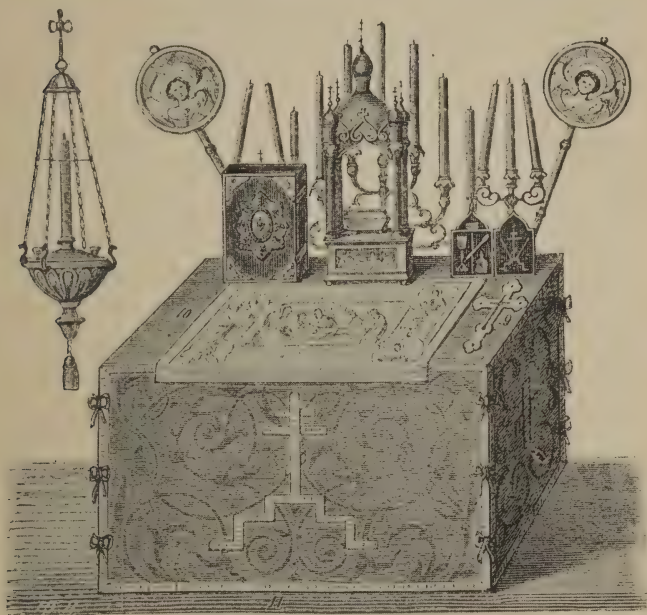
The whole interior arrangement will be better understood from an examination of the ground plan of a Greek Church taken from Le Brun's *Explication de la Messe* (Liege and Paris, 1777, 8 vols.), and given in tome iii. p. 118. The position of the Ambon, when used for a Reading Desk, is somewhat different from that in the ordinary Russian churches described by Dean Sokolow.

The illustration on page 21 is that of 'the Holy Table' itself. It should be carefully noted that the three candlesticks are all symbolical; one has two branches, another three, and the middle one seven. They are placed on the Table behind the Book of the Gospels and the other articles. The candlestick with two candles, called the *dikir*, symbolises the two natures in Christ (Divine and human); that with seven arms the seven gifts of the Spirit; that with the three arms is termed the *trikir*, and is symbolical of the Trinity. Methodius, who with Cyril was one of the earliest teachers of the Russian Church, and one of the inventors of the Russian alphabet, is often depicted as in the act of pronouncing the benediction holding the *trikir*, or three-branched candlestick, in his right hand and the *dikir*, or two-branched candlestick, in his left.

The *fans* (τα ῥιπίδια) are represented in the engraving as leaning behind the Holy Table. In former times these were real fans made of peacocks' feathers or other materials, and were used to drive away flies from settling on the bread and wine. They are now generally made of metal, and contain a picture of the cherub, and symbolise the cherubim supposed to worship before God's

throne, at the time when the clergy are kneeling before the Holy Table.

The central article on the Holy Table is called the *artophorion*, or the *bread-holder*. It is styled in the Roman Church the *ciborium*. It is sometimes



THE HOLY TABLE AND ITS FURNITURE IN THE
RUSSIAN CHURCH.

termed also the *ark* (κιβωτός). In the Roman Catholic Church the usual name given to it is the *pyx*, or *tabernacle*. The consecrated bread, which, in the Eastern Church, is soaked with the consecrated wine, is placed

there. The 'elements' are 'reserved' in that form in the Russian and Greek Churches, and are occasionally taken from that depository and used in the Communion of the Sick. The *artophorion* is sometimes formed in the shape of a temple, sometimes in that of a coffin or grave. In front of the trikir is the small box in which the consecrated elements are carried to the sick in their own homes. This is called in Russia the *daronosiza*, the *gifts-bringer*. The *daronosiza* contains a small chalice, a spoon, a smaller box with a portion of the consecrated bread and wine, a cross, and a sponge for wiping out the chalice. The signification of the Book of the Gospels, of the ornamental cross, and of the hanging lamp is such as to require here no special explanation.

The *Holy Table*, however, requires special consideration. It is regarded as God's throne, and has two coverings. The underneath covering is of white linen; the upper one is highly ornamented. Upon the upper covering is laid a cloth of linen or silk, on which is embroidered a picture of Christ being taken down from the cross, or of Christ placed in the tomb. This upper cloth is called the *antiminsion* (ἀντιμίνσιον), in Latin *antimensium*, so called as in some cases it is used as a *substitute for a table or altar*. A good deal might be written about all these points, if discussed from an antiquarian or ecclesiological point of view. But as our object is purely practical, we must abstain from all such discussions. Sokolow considers the origin of this special altar-cloth to have been that, as it was impossible in all cases for bishops to be present at the consecration of the

churches throughout the gigantic empire of Russia, altar-cloths were consecrated and sent to be placed in the churches to serve as a substitute instead of such consecration. In after times, however, *antiminsia* came into general use even in churches which had been consecrated by a bishop in person. A portion of a relic of some saint is sewn inside or attached to this altar-cloth, in order to point back to the fact that in ancient days the Christians were wont to hold Divine service at the graves of the martyrs.

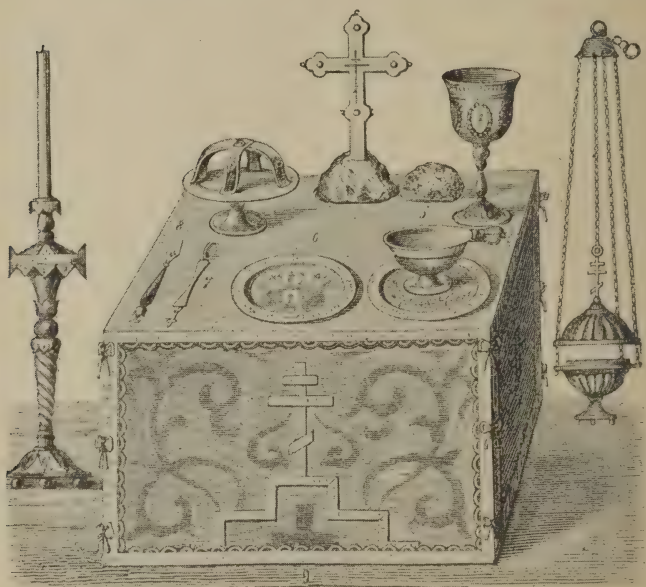
The bishop when present sits on an elevated seat behind the Holy Table, and the clergy on seats beside him. The place of the bishop's throne will be found specially marked in the ground plan of a Greek church given on p. 18.

The second table is the Preparation Table (see engraving, p. 24). It is somewhat akin to the Anglican credence table, but yet not altogether to be identified with it. It is called the *prothesis* the name being part of the Greek phrase used in the LXX Version for the table of the shewbread employed in the Jewish tabernacle and temple service. The Preparation Table stands on the left side of the sanctuary (see plan, p. 18).

The various articles connected with that table are as follows :—

No. 1, the cross. No. 2, the chalice, or potirion, in which is the wine mixed with water. No. 3 the diskos, or *paten*, over which is placed, in the picture, the asteriskos, or *cross-star*. Its use will be explained later. No. 4 is a sponge. No. 5 is a bowl in which the wine mixed with water is handed to the officiating priest.

There are two plates used in the service. One of these plates has on it a representation of the Virgin Mother, the other (on which in the illustration the bowl No. 5 is standing) has the representation of a cross. No. 5 is standing) has the representation of a cross. No. 8 is a knife in the form of a spear, but with two



THE PREPARATION TABLE.

sharp edges, used ceremonially as a spear for piercing the bread at one part of the service (see p. 29), and at other times for cutting certain portions out of the cakes of bread. No. 7 is the spoon in which the bread moistened with wine is given to the communicants (see p. 38). No. 10 is the censer, in which the incense is burned. No. 11 is

the candlestick. There are, moreover, certain coverings; one to cover the *diskos*, the other the *chalice*, and also one to cover both together. These are called the *air*, because they cover the holy vessels like as the air surrounds the earth.

This general description will enable our readers better to understand the service of the Mass, which shall be briefly described in the next chapter.

CHAPTER II

THE MASS IN THE RUSSIAN CHURCH

THE *screen*, or *iconostasis*, which separates the altar, or sanctuary, from the other parts of the building is of considerable importance. This screen is termed the *iconostasis*, or *stand for icons*, an *icon* or *eikon* being a picture or representation of some saint. In the screen there are three or more rows of panels on which such icons are depicted. The middle panels of the lowest row generally contain representations of Christ and of the saint to whose honour the particular church is dedicated. There may also be representations of the Virgin Mary, &c. Icons of the Apostles and other saints are placed in the upper panels. The panels often contain representations of the Last Supper, the Crucifixion, and such-like pictures.

The screen has three doors—which are marked on the plan on p. 18. Of the doors at either end, one (the northern) leads to the Preparation Table, and the other to the Vestry. The panels in these doors are often adorned with angels. The middle door is called

the Holy Door, or King's Gate, because through it the consecrated bread, which is supposed to be the Lord Jesus Christ Himself, is brought out to be given to the communicants. The raised platform is called the *solea* (σωλεία), or elevated place; here the prayers are said or chanted, and the Scriptures read. The middle point in the *solea* has an *ambon* (ἄμβων), *reading-desk*, *pulpit*, or *elevated step*, from whence the sermon is delivered. In the Russian churches where the ambon is in front of the 'Holy Gate,' that is the place at which the people receive the Eucharist. But the ambon used as a reading-desk is in Greek churches placed otherwise, as shown in the plan given on p. 18. The places on either side are stalls reserved for bishops, the choir, &c.

We now proceed to describe the celebration of the Eucharist in the Russian Church. Our description, it should be noted, is mainly based on the detailed account set forth in the pages of Dean Sokolow. No bishop or priest in the Russian Church is permitted to say more than one Mass a day, nor can a second Mass be performed the same day in any church upon the same 'Holy Table' or the 'Antimension' belonging thereto. The hour usual for the Eucharistic service is 9 a.m.

The Liturgy of the Eucharist consists of three parts—(1) the preparation of the materials; (2) the preparation of the communicants; and (3) the Eucharist itself.

The first part of the Liturgy is termed the *Proskomidi* or the Presentation of the Gifts, otherwise styled '*the Offertory*,' because in ancient times the bread and wine

were provided by the free gifts of the Christians. In the Eastern Churches the bread is wheaten and leavened. This point is regarded as a matter of special importance. In that detail the Anglican Church, though not laying stress on the matter, has taken up a position somewhat similar to that of the Eastern Churches. For the rubric in the English Book of Common Prayer says : 'It shall suffice that the bread be such as is usual to be eaten ; but the best and purest wheat bread that conveniently may be gotten.' In the Romish Church unleavened wafer-bread is the invariable rule. The Roman priest who makes use of leavened bread commits, according to the Roman Missal (iii. *De defectu panis*), a grievous sin.

The cakes of bread used in the Russian service are technically called *prosphora*—a Greek word meaning that *which is brought*—and often signifying *food*. These cakes are formed each of two round flat cakes united together in the baking, the two natures of Christ, united in one person, being thereby signified. Each cake is marked on the upper side with a cross and the inscription IC. XC. NI. KA., *i.e.*, *Jesus Christ conquers*. Five such cakes are used at the celebration of each Eucharist.

After the priest has taken the first *prosphora* he makes upon it with the spear the sign of the cross. He then cuts off from it the piece on which is stamped the cross with the inscription just mentioned, repeating the words (Isa. liii.) which speak of the Saviour as the Lamb which bears the sins of the world. This piece of the bread is called 'the Lamb,' because it represents Christ (p. 30,

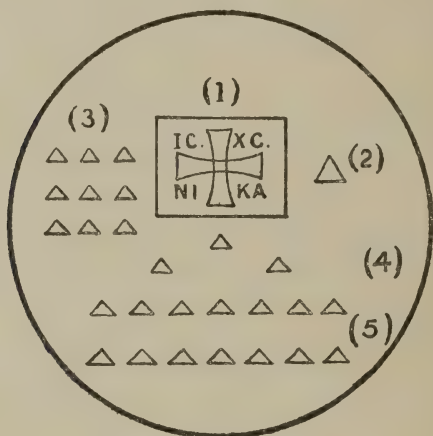
No. 1). The priest then places 'the Lamb' upon the middle of the paten (the diskos), cuts it half through in the shape of a cross, indicating that Christ as the Lamb offered Himself for the sins of the whole world. He then pierces it with the spear, repeating the words of the Gospel, 'One of the soldiers with a spear pierced His side, and forthwith came there out blood and water' (John xix. 34). While repeating the last words of that verse the priest pours wine and water into the chalice.

He then cuts out of the second cake, or *prosphora*, a small piece in honour and remembrance of the Virgin Mary, and lays that piece upon the paten at the right side of 'the Lamb' (No. 2). Out of the third *prosphora* nine little pieces are next taken, in honour of the various hosts of the saints who have been deemed worthy to live in heaven with the nine hosts of angels. These are placed on the paten on the left side of 'the Lamb' (No. 3). Then out of the fourth *prosphora* the priest cuts a number of pieces, offering up prayers while he is doing so for the various living members of the Church, the Emperor, the Synod, the Patriarchs, and the Church generally (No. 4). These pieces are placed on the paten below 'the Lamb.' Finally, out of the fifth cake he further cuts out a number of pieces, offering up prayers for the deceased members of the Church. These last are placed in the lowest row (No. 5).

The figure on page 30 may help, perhaps, to make the above explanation more intelligible.¹

¹ In the Mozarabic rite (the ancient Spanish Liturgy) something similar takes place. The priest breaks the host into two, and subdivides these

After all the pieces of bread have been duly arranged the priest puts the asteriskos (see p. 23) over the paten, in order to keep all the various pieces in order. The asterisk (*) is intended to recall the star over the house when Jesus was born. The bread and wine are then covered with the coverings mentioned on p. 25, to indicate 'that Christ from the first moment of His appearance



ARRANGEMENT OF THE BREAD
ON THE PATEN.

in the world was beautiful and glorious, that His glory covers the whole world, and that He covers us with His

portions ultimately into seven, which are arranged on the paten thus: at the top one piece in honour of Christ's *incarnation*, and then in a perpendicular line underneath four pieces indicating severally the *nativity*, *circumcision*, *ministry*, and *passion*; two pieces being next placed to the right and left of that intended to indicate the *nativity*, in order to form the shape of a cross, those two pieces being in remembrance of Christ's *death* and *resurrection*. See Le Brun, tome iii. p. 327.

grace.' The coverings are also regarded as symbolical of the swaddling clothes which Christ wore in the cradle, and of the grave-clothes wrapped round Him in the sepulchre.

We must here pass over divers prayers, censing, &c., to speak of the second portion of the Liturgy. This is called '*the Liturgy of the Catechumens*,' and consists chiefly of prayers and hymns in honour of the Trinity, and in the reading of portions of Holy Scripture. Some of the prayers in this part of the service are of considerable beauty. The deacon then throws open 'the King's gate' of the screen, or iconostasis, and carries out through 'the northern gate' the Book of the Gospel, which he takes from 'the Holy Table.' A burning light is borne before the Gospel, and behind it walks the priest. The light is intended to symbolise that God's Word is a light unto Christians, and that they require to have the light of faith and the warmth of love in order to understand the doctrine of Christ. The Gospel is carried out of the vestry to indicate that in ancient days the Word of God was often similarly brought out from some secret hiding-place in the times of persecution. The faithful prostrate themselves before the book, singing, 'Come, let us worship and fall down before Christ. O Son of God, save us who sing unto Thee. Alleluia!' After several short hymns for the special day or festival have been sung, the 'Holy, holy, holy' is solemnly sung, and after certain versicles come the lessons from the Epistles or Acts, followed by censing and by other versicles, when the Gospel is read by the deacon. 'The King's gate' is then closed, and the

catechumens, if there be any such present, leave the church.

The reader must not for a moment imagine that we approve of the worship given to the Gospels, any more than of that accorded to other objects of veneration. But we have here simply to record facts, and we think it advisable, as far as possible, to abstain while doing so from all unnecessary comment.

'*The Liturgy of the Faithful*' then commences, which is subdivided into four parts: (a) 'The final preparation of the gifts,' and of the faithful for the presentation of 'the sacrifice'; (b) the Presentation of the Sacrifice, the arrangement of the Sacrament, and the memorial on behalf of the members of the Church; (c) the Preparation for the reception of the Holy Communion, with the reception itself; and (d) the thanksgiving for the reception of the Communion, with the conclusion of the service.

In the first place (a) after two short litanies, which conclude with the cry, 'Wisdom!' the 'King's gate' is again opened, and the choir sings 'the song of the cherubim.' During the singing of that hymn, after due incensing, 'the gifts' prepared for the Sacrament are solemnly borne from 'the Preparation Table' to 'the Holy Table.' This takes place immediately after the words, 'Let us now lay aside all the cares of life.' The deacon carries the diskos or paten on his head, while the priest advances with the chalice in his hands, burning lights being borne before them, through the northern door. The clergy stand in order on the platform before 'the King's gate' with their faces turned towards the

people. Prayers are offered up for the Emperor and Imperial Family, for the Holy Synod, for the Bishop of the Diocese, and for all the members of the Orthodox Church. The clergy afterwards pass in through 'the King's gate' into the inner sanctuary, when the priest places the paten (diskos) and the chalice upon the Holy Table on the covering called the *antimension*; and the deacon then closes 'the King's gate,' and draws the curtain or veil before it, in remembrance of the burial of Christ. The choir now conclude 'the song of the cherubim.'

A litany is here repeated, after which the priest solemnly blesses the people, and the deacon exclaims, 'Let us love one another, that we may with one accord repeat the Creed.' 'The kiss of peace' used in former times to be given at this point of the service. The Creed is next sung, and inasmuch as it makes mention of Christ's resurrection, the curtain or veil hanging before 'the King's gate,' as 'the seal of the holy grave,' is at that moment drawn aside, and the covering called 'the air' placed over 'the Holy gifts' is lifted up a little, and waved up and down by the priest, in token of the breathing of the grace of the Holy Spirit.

The Creed concluded, the deacon exhorts the people to be attentive, and the people reply by a hymn. Various versicles are interchanged between priest and people, in the course of which the priest gives a benediction, and the words are repeated, 'Lift up your hearts,' 'We do lift them up unto the Lord.'

(b) The second portion of the service then begins with a thanksgiving, when the church bells are rung

to inform all persons that the most solemn part of the service has now begun. The priest then goes to 'the Holy Table,' lifts up the asteriskos (see p. 23) from the diskos (or paten), and sings in a loud tone of rejoicing; the people responding with 'the victory-song,' which combines the song of the seraphim with the Hosanna, 'Holy, holy, holy, Lord of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest, blessed is He that cometh in the name of the Lord; Hosanna in the highest!'

The priest then repeats the words used by Christ at the Last Supper—'Take eat, this is My body which was broken for you for the forgiveness of sins,' and 'Drink ye all of it, for this is My blood of the New Testament which is shed for you and for many for the forgiveness of sins.' The people outside 'the altar' exclaim 'Amen.'

The priest then elevates the paten and the chalice, exclaiming: 'We bring to Thee of Thine what is Thine, for all and on account of all,' the people responding: 'We sing to Thee, we praise Thee, we thank Thee, and pray to Thee, Lord our God. During the singing the priest prays that 'the Lord would send down the Holy Ghost upon the gifts then presented, consecrate them, and transform this bread into His true body, and this wine into His true blood.' The priest then blesses 'the gifts.' First, he blesses the bread, using the words, 'And make this bread into the precious body of Thy Christ.' Next the cup, using the words, 'and what is in this cup into the precious blood of Thy Christ,' and finally he blesses both bread and wine together, saying: 'transforming them through Thy Holy Ghost.' At

these words of benediction and consecration the bread and wine are supposed to be transformed, or transubstantiated, into the body and blood of Christ.¹ All those present in the church then engage in prayer, kneeling on their knees, full of reverence at these 'holy mysteries.'

The priest next mentions the names of the members of the Church for whom 'these gifts' have been offered. He remembers in his prayer all deceased saints, especially the Virgin Mary, and prays for them, and for all that have died in hope of the resurrection. The deacon then reads the Diptychs, that is, the tables which contain the names of the faithful departed. Prayer is afterwards offered for the living; and praise offered to 'our all-holy, most pure, highly praised, and glorious Queen, the Mother of God, and ever-virgin Mary.' A hymn is then sung in her praise, and 'all estates of persons in the Catholic Church' are mentioned. This portion of the service is closed with more prayers and another benediction.

(c) The third part of the service now commences. It opens with a litany of intercession, designed to prepare the communicants for the reception of the elements. The litany is closed with the Lord's Prayer, and the priest pronounces, 'Peace be with all.' The deacon directs the people to bow their heads before the Lord. The veil which was drawn across 'the Holy gate' is now drawn aside, the deacon calls for attention, and the priest elevates 'the most Holy Lamb,' and exclaims, 'The Holy for the holy!' All persons present bow

¹ See on this subject remarks in Chap. VII.

down with deepest veneration to the earth before 'the Holy Lamb,' or the consecrated bread, and exclaim: 'One is holy, one is the Lord Jesus Christ, to the glory of God the Father. Amen.'

The people are now supposed to be 'prepared' for 'the communion.' The priest accordingly proceeds to break 'the Lamb' into four portions, exclaiming, 'The Lamb of God is broken and divided, the broken and the undivided, eaten at all times and never consumed, but sanctifying those which take part of it.' He then arranges the four pieces in the shape of a cross upon the paten. He next puts a portion of 'the Lamb' into the chalice with wine in it, exclaiming, 'The fulness of the Holy Ghost,' *i.e.* 'the Sacrament is performed by the operation of the Holy Ghost.' He afterwards pours warm water into the chalice, exclaiming, 'The warmth of faith, full of the Holy Ghost,' meaning that 'the warmth of faith will be awakened in the soul of man by the operation of the Holy Ghost.' It should be noted that in the previous blessing of the warm water the priest uses the words: 'Blessed is the warmth (of heart) of Thy saints always, now and evermore, and for the eternities of eternities.'

The clergy present then partake first of 'the body,' and then of 'the blood of Christ.' The rest of the consecrated 'Lamb' is put into the chalice, while a Resurrection hymn is sung. If there are no communicants, all the other pieces lying on the paten (represented in the plan already given, p. 30) are put into the chalice with the petition, 'Wash away, O Lord, through Thy precious blood the sins of all those here commemorated on

account of the intercession of Thy saints.' If, however, there are communicants, those pieces are left for a further space on the paten. The hymns sung during the Communion need not be particularly mentioned.

After the conclusion of the Communion hymn, and of the sermon (if there be a sermon on the occasion), the veil or curtain is again drawn back, 'the King's gate' thrown open, and the deacon brings out the chalice 'with the holy mysteries' before the 'King's gate,' exclaiming, 'Draw near in godly reverence and faith!' The faithful then bow down to the earth, 'remembering the Christ who has risen again, and after His resurrection appeared to His disciples,' and sing the hymn, 'Blessed be He that cometh in the name of the Lord; the Lord is God, and has appeared to us.' The communicants then approach the ambon before 'the King's gate,' confess their faith in the Eucharist, as follows: 'I believe, Lord, and confess that Thou in truth art the Christ, the Son of the living God, who hast come into the world to save sinners, of whom I am chief; and I believe that this is Thy most pure body itself, and that this is Thy precious blood itself. I, therefore, beseech Thee pardon me, and forgive my transgressions, which I have committed intentionally or unintentionally, by word or deed, consciously or unconsciously; and make me worthy to partake without condemnation of Thy most pure mysteries for the forgiveness of sins and for eternal life. As a partaker of Thy mysterious communion, receive me to-day, O Son of God; for I will not betray Thy secret to Thine enemies, I will not give Thee a kiss, like Judas;

but I confess Thee like that malefactor. Remember me, O Lord, in Thy kingdom. Let me obtain the participation of Thy holy mysteries, not for judgment or condemnation, but for healing of the soul and the body. Amen.'

At the conclusion of this confession the communicants approach one by one towards the chalice which is held by the priest, bowing down towards the earth as they advance, and with their hands folded crosswise over their breasts. Each communicant receives from the hands of the priest a spoonful of the bread and wine which were mixed up together in the chalice. Each communicant is then also permitted to kiss reverentially the rim of the chalice. In administering the consecrated mixture of bread and wine to each, the priest says: 'The servant (or handmaid, as the case may be) of God, N. (mentioning the name of each person) receives the precious and all-holy body and blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of his (or her) sins, and for eternal life.' After the reception each communicant retires, making a reverence towards the chalice, but not bending as low as before, because as he is then supposed to be mysteriously united to Christ he is regarded as a son of God, and the bending down to the earth is a sign of servitude.

While the communion of the laity is thus proceeding, the following words are sung again and again: 'Take ye the body of Christ, drink ye of the immortal fountain. Hallelujah.' When the priest has finished the distribution he carries back the chalice to 'the Holy Table,' and puts into the chalice the pieces of bread which had been

previously placed on the paten in remembrance of the living and the dead. The priest then closes that portion of the service with the benediction : ‘ Deliver, O Lord, Thy people, and bless Thine inheritance.’ The people respond to the blessing by a hymn in which thanksgiving is expressed for the grace received through Christ : ‘ We have seen the True Light, we have received the Holy Spirit, we have found the true faith. Let us pray to the Undivided Trinity, for it hath redeemed us.’ While the hymn is being sung the priest incenses the chalice. The deacon then carries the paten back to the Preparation Table, and the priest takes up the chalice, and with it turning towards the people he sings the concluding words of the hymn, ‘ For ever and ever,’ &c. Once more the faithful prostrate themselves before the chalice, which is now supposed to remind them of the ascension of Christ. The priest then places the chalice on the Preparation Table.

(d) The fourth part of the service, that of *the Thanksgiving after Communion*, is then commenced. The people once more bend their knees towards Christ, supposed to be present in the consecrated elements. After a hymn of thanksgiving is sung the priest pronounces a special benediction on the congregation before they leave the church. The priest proceeds towards the ambon (p. 27), and offers up prayer for the Church in general, for peace among the nations, for the clergy, emperor, army, and people. Various responses are made by the congregation, and *Psa. xxxiv.*, ‘ I will bless the Lord at all times,’ follows. The anti-doron is then distributed, that is, the remainder of the cake out of which the portion termed

'the Lamb' had been previously taken (p. 28). This is divided into small pieces, and given to the congregation, in order that persons who have not been themselves present at the Communion may yet have something to remind them that they have not been excluded from the body of 'the faithful.' The distribution of this cake, or anti-doron, is a survival of the ancient love-feast of the primitive Church.

The anti-doron having been distributed, the priest once more pronounces a solemn benediction, and the service of the Mass is concluded.

CHAPTER III

THE MASS IN THE ROMAN CHURCH

WE proceed now to give a short description of the Mass in the Roman Church, after which we shall make a few remarks on the several points of agreement or disagreement between its ritual and that of the Russian or Greek Church. It is well, however, first of all to call attention to the signification of the vestments worn by the priest in the Roman celebration. We have not given any description of the dress of the Russian clergy, because that would necessitate a large number of illustrations ; and the Greek vestments are not of the same importance, viewed from a doctrinal point of view, as the vestments worn in the Roman Church.

In the celebration of Mass according to the rites of the Roman Catholic Church, the priest acts before the people, more or less distinctly, a representation of the events connected with the sufferings, crucifixion, death, burial, and resurrection of our Lord. The Mass is under one aspect a theatrical representation of facts connected with the redemption of mankind by our Saviour, and is designed to arouse devotion in the people, and reverence

for what are termed 'the sacred mysteries.' These points are fully explained in all popular manuals of Roman Catholic doctrine, yet they are but little understood by the ordinary Churchman or Protestant of our day.

The *biretta*, or cap worn by the priest on his head as he approaches the altar, is, according to von Cochem, the symbol of priestly authority and dignity. To the priest, the same writer says, it represents the crown of thorns worn by Christ. The *amice*, or linen veil, is in the form of an oblong square. It is placed for a moment in the vestry on the top of the priest's head, then let fall over the shoulders, and then finally placed round his neck. When putting it on he prays, 'Put, Lord, upon my head the helmet of salvation to repel diabolical attacks' (comp. Eph. vi. 17). It is curiously explained as representing the ancient ephod, but more often as the cloth with which the Jews blindfolded our Lord in the palace of Caiaphas when they struck Him in the face, and asked Him in mockery, 'Prophesy, who is he that smote Thee?' The *alb* (*tunica alba*), or white garment, which is then put on, is supposed to be a relic of the priestly garment worn by the Aaronic priests; a statement which, however, may be seriously questioned. Others prefer to think of it as representing the white robes mentioned in Rev. vii. 9. It is popularly explained as representing the robe or garment with which Herod in mockery arrayed the Lord (Luke xxiii. 11). The latter garment, however, was probably not *white* (though it is often so expounded by scholars), but was formed of some gorgeously coloured material. It may be well to observe here that the *surplice* worn in the usual Church of England service is not a

sacrificial or priestly garment at all, but a modification of the ancient tunic, termed *surplice* from being *put over* the ordinary under-garment (Lat. *super-pelliceum*).¹

The cinctures worn by the priest are the *girdle*, *maniple*, and *stole*. The *girdle* by which the alb is fastened is said to represent the cord by which Christ was bound in the garden of Gethsemane. That cincture is in use in the Greek as well as in the Roman Church. The *maniple*, which hangs down from the left wrist of the priest, is popularly explained to signify the cord by which Christ was bound to the pillar before He was scourged. Much uncertainty prevails as to the original shape or form of the *maniple*. It is probably identical with the *cuffs* worn by the Greek and Russian priests. The *stole* is probably to be identified with the *orarion* used in the Greek and Russian Churches. But in the Eastern Churches, however, the stoles worn by the various orders of the ministry differ from one another, both in shape and name. The stole in Roman Catholic manuals designed for the people is generally explained to represent the cord by which Christ was led along to be crucified. The *stole* (στολή) is probably the remains of an ancient vestment which covered the whole body, but whose dimensions were gradually contracted until it became a mere cincture. The prayer used before putting it on is, 'Restore to me the stole (or robe) of immortality which I lost by the sin of my first parent.'

¹ Even Rock (*Hierurgia*, p. 456) says of the surplice: 'This is that white linen garment which is worn, not by the priest only, but is permitted to be assumed by the lowest minister who officiates at the celebration of divine service.'

The *stole* ought not to be confounded with the *scarf* or *tippet* ordered by Canons 58 and 74 to be worn in the English Church, and referred to in the Royal Advertisements of Queen Elizabeth, 1566.¹

The *chasuble* (Lat. *casula*) was originally an outer overall garment worn by the peasantry, and called a *little cottage* (Lat. *casula*), as protecting the whole body. In course of time it came to be a garment worn by the clergy, especially at the celebration of Mass, and hence is styled *the vestment*. The *chasuble* is the last vestment put on by the celebrant. It is oval, without sleeves, is open at the sides, and has an aperture through which the priest passes his head. It has a rich band of embroidery in front, and a Latin, or Y, cross on the back. When putting it on the prayer is used, 'Lord who hast said, My yoke is sweet and My burden light, grant that I may have power so to carry this that I may obtain Thy favour.' The *chasuble* is popularly explained to represent the seamless robe of Christ, or the purple garment in which our Lord was clad in mockery by the soldiers. The use of the *chasuble* in the English Church has been pronounced unlawful by several legal judgments.²

The *dalmatic*, a vestment worn by the deacon at High Mass, and the *tunic* worn by the subdeacon need not be explained for the purpose we have immediately in view.

All these several garments (and others worn at a Pontifical Mass) are put on in the vestry with appropriate

¹ See *Guide to Ecclesiastical Law* for Churchwardens and Parishioners, with plates illustrating the vestments, &c. Compiled by Henry Miller, Church Association, 14, Buckingham Street, London, W.C., pp. 50, 57.

² See Miller's *Guide*, p. 49.

prayers. Directions for this purpose are given in *Ritus servandus in celebratione Missæ* which precede the *Missale Romanum*, and the prayers themselves are to be found in the *Preparatio ad Missam* with which the Missal opens.

The altar itself, according to von Cochem, is elevated above the other parts of the sanctuary, as representing the hill of Calvary. Others explain it to represent *the cross* on which our Lord offered Himself a sacrifice for the sins of the whole world. In order to connect it with the sacrifices of older times, the altar is made generally of stone, and has five crosses cut upon it, one at each corner, with one in the middle, in memory of the *five wounds* of Christ.¹ The *cup*, or *chalice*, is explained to represent the *grave* in which Christ's body was placed when it was taken down from the cross. The *veil* with which the chalice is covered represents the veil of the temple rent in twain at the death of Christ. The *paten* (Lat. *patena*) is a plate of silver or gold on which the priest places the wafer, which after consecration is termed the host (Lat. *hostia*), or *victim*. The paten is supposed in one part of the service of the Mass to represent the *stone* rolled to the door of the sepulchre. The altar-clothes with the *pallium*, or *corporal*, are explained to represent the *linen clothes* in which the dead body of our Lord was wrapped for burial. The *corporal* is so termed because it is supposed to touch the body (or *corpus*) of our Lord. The *pall*, or

¹ The word *altar* is not employed at all in the Book of Common Prayer, which always speaks of the *Table* or *Holy Table*. Stone altars in the English Church have been declared illegal by several ecclesiastical decisions. See Miller's *Guide*, p. 51.

pallium, is used to cover up the chalice and paten with the elements, while the lighted candles on the altar symbolise the light brought into the world by Christ's death and resurrection, and by His incarnation. See also Chap. V. p. 73.

The celebration of Mass in the Romish Church is divided into six parts : 1. The general preparation which takes place at the foot of the altar.¹ Having placed the chalice and paten on the altar, and covered them with the pall, the priest goes back to the bottom of the altar steps, and having bowed towards the altar, signs himself with the sign of the cross, and begins : 'In the name of the Father,' &c. Then, with hands joined before his breast, he exclaims, 'I will go to the altar of God.' The response made to this is in the words of the second sentence of same verse (Psa. xlii. 4, *Douay* Vers. ; in the A.V., xliii. 4). The whole psalm is repeated alternately by the priest and his attendants. The priest, having bowed lowly with joined hands, then makes the following confession : 'I confess to Almighty God, to the Blessed Mary Virgin, &c., and to you, brethren, that I have grievously sinned in thought, word, and deed. [He then smites upon his breast, saying] My fault, my fault, my greatest fault. Therefore I pray the Blessed Mary ever Virgin, blessed Michael the Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, all the saints, and you, brethren, to pray for me to the Lord our God.' The attendants and people reply, 'May

¹ The full directions are to be found in the *Ritus servandus in celebratione Missæ*, ii.-xiii., attached to opening of the Missal, which contains many directions not given in the *Ordo Missæ* itself.

Almighty God have mercy on thee, and having pardoned thy sins, may He bring thee to life eternal.' The priest says 'Amen,' and rises. This confession to the people, followed by an absolution of a precativè kind, pronounced by them, is most important, and should be carefully noted as a relic of more primitive times. The people, in their turn, make their public confession, altering the words which we have placed in italics severally into '*and to thee, Father,*' and '*thee, Father.*' The priest, then, on his part, pronounces the absolution in the same words as those used by the people, changing only *you* and *your* into *thee* and *thy*. He then signs himself again with the sign of the cross, adding, 'May the Lord Almighty and Merciful grant to us indulgence, absolution, and remission of our sins. Amen.' [Note the words '*to us.*'] Several versicles are then repeated alternately. After which, stretching out, and afterwards joining his hands, the priest exclaims, 'Let us pray.' He repeats to himself a prayer, 'Take away from us, O Lord, we beseech Thee, our iniquities,' &c. And then, with hands joined upon the altar, and body bent, he says, 'We beseech Thee, O Lord, by the merits of Thy saints [*kissing the altar in the middle*] whose relics are here, and of all Thy saints, that Thou wouldest pardon all my sins. Amen.'

The second part of the service commences with the censuring of the altar, which is performed by the priest in silence. Then the deacon, taking the censer, censures the celebrant; and the celebrant making also the sign of the cross, begins the *Introit* for the day, which consists of verses taken from the Psalms or some other part of Scripture, and closes with the *Kyrie eléison* (Lord, have

mercy upon us). The priest then goes to the middle of the altar, and says or sings the *Gloria in excelsis*.

We omit all mention of the genuflexions, &c. It may, however, be well to note that the *Gloria in excelsis* used is the same as that in the English Communion Office before the concluding blessing in that service.

The *Gloria* being ended, the priest kisses the altar in the middle, and turning to the people, salutes them with, 'The Lord be with you,' receiving the response, 'And with thy spirit.' The collect for the day is next read, followed by the Epistle, and succeeded by the *Gradual*, or the verses which used to be repeated from the steps (*gradus*) of the altar, with the other hymns or verses peculiar to the day or festival. The deacon then places the Book of the Gospels upon the altar, the celebrant blesses the incense, the deacon (if there be one officiating) genuflects before the altar, and says the prayer, 'Cleanse my heart and my lips,' &c. The deacon takes the book off the altar, asks the priest for his blessing, which is imparted in the words, 'May the Lord be in thy heart and in thy lips, that thou mayest announce worthily and fitly His Gospel. In the name,' &c. The deacon then kisses the hand of the celebrant, and with the acolytes carrying incense and lights, proceeds to the gospel-side, and says: 'The Lord be with you,' which is followed again by the response, 'And with thy spirit.' The Gospel is then given out, the reader makes the sign of the cross with the thumb of his right hand on the beginning of the Gospel to be read, and signs himself on the forehead, lips, and breast; the people meanwhile do the same. The book is thrice incensed, and the Gospel

read, the people standing up. The book is then carried to the celebrant, who kisses it, saying, 'May our sins be blotted out by the words of the Gospel.' The priest is again censed, and the Nicene Creed repeated. The sermon, if there be one, precedes the Creed. The genuflexions and crossings which are made during the Creed must be here omitted.

The third part of the service commences with the Offertory. The priest now spreads upon the altar the cloth called the corporal, and is presented by the deacon with the paten and wafer. The priest, elevating the wafer in offering to God, prays as follows: 'Receive, Holy Father, omnipotent eternal God, this immaculate host¹ which I, Thine unworthy servant, offer to Thee my God, the living and the true, for the innumerable sins and offences and negligences of mine, and on behalf of all standing by, and for all faithful Christians, living and dead, in order that it may be profitable for mine and their salvation unto life eternal. Amen.' Then making the sign of the cross with the paten, the priest lays down the wafer upon the corporal. He then goes to the Epistle side of the altar, where the deacon brings the wine, and the subdeacon the water. The wine is next poured into the chalice, and a small quantity of water taken with a spoon and mixed with the wine, the sign of the cross being made over it. The priest says, 'O God, who in creating human nature didst wonderfully dignify it, and hast more wonderfully renewed it; grant to us by

¹ The unconsecrated wafer is by anticipation here termed 'the host,' or *victim*, which appellation does not, according to Romish doctrine, properly belong to it until after its consecration.

the mystery of this water and wine to be partakers of His divinity who vouchsafed to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord,' &c. He then takes the chalice and, going to the middle of the altar, elevates and offers up the wine, in the words, 'We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odour of sweetness for our salvation and for that of the whole world.' Having made the sign of the cross with the chalice and placing it upon the corporal, and covering it up with the pall, with hands joined upon the altar, bending down, he prays that the sacrifice may be acceptable to God. Then rising, elevating his eyes to heaven, and stretching out his hands, he says, 'Come, O Sanctifier, Almighty, Eternal God and bless ✠ this sacrifice prepared to Thy holy name.' The priest then blesses the incense, saying, 'May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand at the altar of incense, and of all of His elect, vouchsafe to bless this incense, and receive it as an odour of sweetness,' &c. He next takes the censer and incenses the bread and the wine, with the altar, uttering in each case different prayers. He hands back the censer to the deacon, saying, 'May the Lord kindle in us the fire of His love and the flame of everlasting charity.' He then washes and wipes the tips of his fingers in water, repeating Psa. xxvi. 6-12, closing with the 'Glory to the Father,' &c.

The picture here given is a photographic reproduction of that affixed as a frontispiece to Le Brun's *Explication*



THE ROMISH IDEA OF THE MASS ON EARTH AND
IN HEAVEN (FROM LE BRUN).

litterale historique et dogmatique des Prières et des Cérémonies de la Messe, suivant les anciens auteurs, et les Monumens de toutes les Eglises du monde Chrétien. Liege et Paris, 1777. Avec Approbation et Privilege. A similar engraving based on this frontispiece is to be found in Rock's *Hierurgia, or Transubstantiation, Invocation of Saints, Relics and Purgatory*, besides those other articles of doctrine set forth in the Holy Sacrifice of the Mass expounded. Second Edition. London: C. Dolman, 1851. The Archangel Michael is represented as offering up incense at the altar in heaven, while the priest on earth is elevating the host for the adoration of the people.¹ Then, bowing before the altar, the priest says, 'Receive, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of Jesus Christ our Lord, and in honour of the Blessed Mary ever Virgin, of Blessed John Baptist, the Holy Apostles Peter and Paul, and of these and of all the Saints, that it may be available to their honour and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth, through the same Jesus Christ,' &c. Having kissed the altar, he now turns to the people, and, stretching out his hands, says: 'Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty,' to which the response is given, 'May the Lord receive the sacrifice from thy hands, to the praise and glory of His name and to our benefit, and to that of all His Holy Church.'

The priest then says, 'Let us pray,' and recites in a

¹ The engraving also throws light upon the extraordinary prayer found in the Canon of the Mass, mentioned on page 60.

low voice the *Secreta*, or secret prayers,¹ closing audibly with 'world without end,' to which the people reply, *Amen*, followed by the versicles containing the words, 'It is very meet, right,' &c., found in the *Book of Common Prayer* (as far as 'Everlasting God'). The prayer in the Roman office is, however, longer than that in the English office, and closes with the *Sanctus*, 'Holy, holy, holy,' &c. At these words the priest lowers his voice and bows down profoundly, a bell is rung to call the attention of the people, and the priest kisses the altar, and, turning to the people, signs himself with the sign of the cross, exclaiming, 'Hosanna in the highest; blessed is He that cometh in the name of the Lord; Hosanna in the highest.'

Here closes the third portion of the service, which is immediately followed by the fourth part, termed THE CANON OF THE MASS.

¹ The Church of Rome attaches no little importance to certain prayers being said in a loud and audible voice, while others are to be said in such a low voice as to be heard only by himself, and not by any other person standing by. The rubrics on this point are to be found in § xvi. of the *Rubricæ generales Missalis*. The low voice is supposed to indicate something peculiarly mysterious.

CHAPTER IV

THE CANON OF THE MASS IN THE ROMAN CHURCH

THE Canon of the Mass is so termed, as being fixed and invariable. For while in the former parts of the service there is considerable variation according to the various festivals or times of the year, this portion of the service is never altered. The priest begins this portion by solemnly lifting his eyes towards heaven, with hands clasped. 'This is done in imitation of Christ, who raised His eyes to heaven when about to perform certain miracles, and when He entered into the garden of Gethsemane. In the opening prayer of this part, as in some of the preceding prayers after the offering of the unconsecrated bread and wine, expressions are used in anticipation of the so-called 'mystical sacrifice of the altar,' which, on Roman Catholic principles, are not properly used of the bread and wine until 'transubstantiated' by consecration. Thus in the opening prayer pronounced by the priest, after having bowed lowly before the altar, and with hands clasped and resting on it, the words are used: 'We therefore humbly pray and beseech Thee, most

merciful Father, through Jesus Christ, Thy Son our Lord (*kissing the altar*), that Thou wouldest vouchsafe to accept (*hands joined, and three signs of the cross over the oblations*) and bless these ✠ gifts, these ✠ presents, ✠ these holy unspotted sacrifices (*prayer continued with hands stretched out*), which in the first place we offer to Thee for 'Thy Holy Catholic Church, &c.'¹ Mention is made in this prayer of the Pope, bishop, all orthodox believers, and of special persons. The priest then joins his hands, and prays silently for those persons for whom special prayers have to be made. He then, with outstretched hands, proceeds to pray for all present: 'for whom we offer, or who offer to Thee this sacrifice of praise,' &c., 'communicating with, and honouring the memory of.' Here follows mention of the B.V.M., the twelve apostles, and of certain martyrs, who are mentioned by name. Then follows, 'and of all Thy saints, by whose merits and prayers grant that we may be always defended by the help of Thy protection, through the same Christ our Lord. Amen.' The priest then again prays for the acceptance of the oblation, 'holding his hands spread over the oblations (or the bread and wine),' and adds, 'Which oblation do Thou, O God, vouchsafe in all things to make (*three signs of the cross over the oblations*) bles✠sed, appro✠ved, rati✠fied, reasonable and acceptable (*one sign of the cross over the host, and one over the chalice*), that it may become to us the bo✠dy

¹ The use of the sign of the cross is so frequent in this part of the service as to render it absolutely necessary for us to employ that sign in type which is common in Roman Catholic works, without further mention of crossings.

and ✠ blood of Thy most beloved Son, Jesus Christ our Lord' ('ut nobis cor ✠ pus, et san ✠ quis fiat,' &c.). Then follows the consecration in these words¹:—

'Who on the day before He suffered (*takes the host*) took bread into His holy and venerable hands (*raises his eyes to heaven*), and with eyes raised to heaven, giving thanks to Thee, God His Father Omnipotent (*signs over the host*), bles ✠ sed, broke, and gave to His disciples, saying: "Take and eat ye all of this (*holding the host with both hands between his first fingers and thumbs, he utters the words of consecration, secretly, distinctly, and attentively over the host, and over all the hosts, if more than one are to be consecrated*). **FOR THIS IS MY BODY.**'

Let it be here noted that only a portion of the words which our Lord used on the occasion of the Last Supper are here made use of. The quotation in 'the Canon' agrees most nearly with the words in the Latin Vulgate version of 1 Cor. xi. 24, but the important clauses, '*which is given for you, this do in remembrance of Me,*' are omitted, and the words, 'take and eat, this is My body,' are changed into, 'take and eat ye *all of this; for this is My body.*' The substance of the direction, '*this do in remembrance of Me,*' are, however, inserted in the clause uttered after the consecration of the chalice (see p. 58).

'*Having pronounced the words of consecration, kneeling, he immediately adores the host, rises, shows it to the people* [elevating it, at which elevation a bell is rung thrice; and the people prostrate themselves in 'most profound

¹ We quote in what follows not only the words of consecration, but the accompanying rubrics.

adoration, in body and soul, of the most awful and august presence of our Lord and Saviour Jesus Christ under the sacramental veils'], *replaces it upon the corporal, again adores it, keeping his thumbs and first fingers united, unless when the host has to be touched, until the washing of the fingers.*'

Then having uncovered the chalice he says: 'In like manner also after He had supped (takes the chalice with both hands), taking also this glorious chalice in His holy and venerable hands, and also giving thanks to Thee (holding the chalice with his left hand, with his right hand he signs over it) blessed, and gave it to His disciples, saying: "Take ye and drink ye all of it."' (*He utters the words of consecration over the chalice attentively, continuously, and secretly, holding it a little elevated.*)

'FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED (*effundetur*) FOR THE REMISSION OF SINS.'

Note here *first* that the words of consecration pronounced over the cup or chalice considerably differ from the words used by our Lord, as may be seen by comparing Matt. xxvi. 27-28, Mark xiv. 24, Luke xxii. 20, 1 Cor. xi. 25. Secondly, the expression 'shall be shed' (*effundetur*), though employed in the Latin Vulgate version of Matthew and Mark, and substantially in that of Luke (*fundetur*), is strangely employed in 'the Canon' in speaking of an event long past.

For it must not be forgotten that the Roman Church distinctly asserts that Christ's blood is not actually shed in the Mass—a strange assertion, no doubt, from a

Protestant standpoint—but that although the blood is present, the sacrifice is ‘an unbloody sacrifice.’

The priest, *‘having pronounced the words of consecration, lays down the chalice upon the corporal, saying also secretly : “As often as ye shall do these things ye shall do them in remembrance of Me.”’*

This rubric with these words, which we have quoted exactly from ‘the Canon,’ is of very considerable importance ; for the words prove that, at the time ‘the Canon’ was drawn up, there was no such opinion held by the Church as that ‘this do in remembrance of Me’ signified : ‘this sacrifice, in remembrance of Me’ (see p. 116).

Having secretly pronounced the words mentioned above, the priest kneeling down adores the chalice, and rising elevates it while the bell again is rung three times, and the people again prostrate themselves in adoration. The priest then puts down the chalice, covers it, and again adores it. With hands unclasped he says :—

‘Wherefore, O Lord, we, Thy servants, and also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, with His resurrection from hell, and also His glorious ascension into heaven, offer unto Thy excellent Majesty from Thy gifts and grants (*he clasps hands, and signs thrice on the host and Chalice together*) a pure ✙ host, a holy ✙ host, immaculate ✙ host (*signs once on the host, and once on the chalice*), the holy ✙ bread of eternal life, and the chalice ✙ of everlasting salvation.’

With hands outstretched, he proceeds : ‘Upon which things vouchsafe to look with a propitious and serene

countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.'

Bowing himself profoundly, with hands joined and placed upon the altar, he utters this extraordinary prayer: 'We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy Divine Majesty; that as many of us (*he kisses the altar*) as by participation at this altar shall receive the most sacred (*he joins hands, and signs once upon the host, and once upon the chalice*) bod ✠ y and ✠ blood of Thy Son (*signs himself*) may be filled with all heavenly benediction and grace,' &c.

The priest next prays for each of the deceased faithful for whose benefit the Mass is specially offered. Then, striking his breast, and slightly raising his voice, prays for 'some part and fellowship with the holy apostles and martyrs (naming some of the latter ¹), and with all Thy saints, into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences' (*clasps his hands*), 'through Jesus Christ our Lord, by whom Thou dost always (*signs thrice upon the host and chalice together, saying*) create, sancti ✠ fy,

¹ The martyrs and saints here mentioned are intended to represent various orders—St. John the Baptist, the prophets; Stephen, the deacons; Matthias, the apostles; Ignatius, the bishops; Alexander, the popes; Marcellinus, the priests; Peter, who suffered with the last named in the time of Diocletian, the clerks; Perpetua and Felicitas, married persons, and the remainder the virgins. So Rock, *Hierurgia*, p. 103.

vivi ✠ fy, bless ✠, and give to us all these good things. (*He uncovers the chalice, genuflects, takes the Sacrament, with his right hand, holding the chalice with his left: signs thrice with the host from brim to brim of the chalice, saying:*) Through Him ✠ self, and with Him ✠ self, and in Him ✠ self (*signs twice between the chalice and his breast*) is to Thee, God the Father ✠ omnipotent in the unity of the Holy ✠ Spirit (*elevating a little the chalice with the host he says:*) All honour and glory (*replaces the host, covers the chalice, genuflects, rises and says, singing or reading*), for ever and ever, Amen. Let us pray: Instructed by Thy saving precepts, and following Thy Divine institution, we presume to say—Our Father,' &c. *The priest says in a low voice, Amen.*

He then takes the paten between his first and middle fingers, and says: 'Deliver us, O Lord, from all ills past, present and to come; and by the intercession of the Blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter, and Paul, and Andrew, and all saints (signs himself with the paten from front to breast, and kisses it), grant mercifully peace in our days, that, assisted by the help of Thy mercy, we may be always free from sin, and secure from all disturbance'. . . .

'He puts down the paten of the host, uncovers the chalice, genuflects, rises, takes the host, breaks it over the chalice, through the middle, saying: "By the same Jesus Christ, Thy Son, our Lord." He then places upon the paten the part (of the host) which is in his right hand. Next of the part which remains in his left hand he breaks off a particle, saying: "who liveth and reigneth God with Thee in the unity of the Holy Spirit," places the other middle part upon

the paten with his left hand, and holding a particle over the chalice with his right hand, and the chalice in his left hand, says or sings: "For ever and ever, Amen." With the same particle he signs thrice over the chalice, saying: "May the peace ✠ of the Lord be ✠ always with ✠ you. R. And with thy spirit." Drops the same particle into the chalice, saying secretly:

“May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.”

The priest then covers the chalice, genuflects, rises, and having bowed to the Sacrament, with joined hands, and smiting himself thrice on the breast, says the *Agnus Dei*, that is: ‘Lamb of God who takest away the sins of the world, have mercy upon us (these words are repeated twice), Lamb of God who takest away the sins of the world, grant us peace.’

It should be distinctly noted here that these three prayers are understood as addressed to Christ Himself present under the veil of the consecrated host or hosts and in the chalice.

The priest then having clasped his hands over the altar, and having again bowed to the host, says the following prayers: ‘O Lord Jesus Christ, who saidst to Thy apostles: Peace I leave with you, My peace I give unto you, regard not my sins, but the faith of Thy Church; vouchsafe to it that peace and unity which is according to Thy will, who livest and reignest as God for ever and ever. Amen.’ He then kisses the altar, and exclaims, ‘Peace be with thee;’ R. ‘And with thy spirit;’ praying further, ‘O Lord Jesus, Son of the Living God,

who according to the will of the Father, by the co-operation of the Holy Spirit, hast by Thy death given life to the world: deliver me by this Thy most sacred body, and Thy blood, from all my iniquities,' &c., adding afterwards, 'Let not the participation of thy body, O Lord Jesus Christ, which I unworthy presume to receive, turn to my judgment and condemnation,' &c. He then genuflects, rises, and says: 'I will take the bread of heaven, and will call upon the name of the Lord.' Then having bowed a little, he receives both parts of the host between the thumb and first finger of the left hand, and the paten between the same and middle finger, and with his right hand smiting his breast, having raised his voice a little, he says thrice devoutly and humbly:—

'Lord, I am not worthy that Thou shouldest enter under my roof; but say only in a word, and my soul shall be healed.'

Afterwards signing himself with the host over the paten he says: 'May the body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.' The priest then reverently takes both parts of the host, clasps his hands, 'and rests a little in meditation on the most Holy Sacrament.' He then uncovers the chalice, genuflects, collects the fragments, if there be any, wipes the paten over the chalice, saying meanwhile: 'What shall I render to the Lord for all which He has bestowed on me? I will take the cup of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be safe from my enemies.' He then takes the chalice with his right hand, and signing himself with it, says: 'The blood of our Lord Jesus Christ preserve my

soul to life eternal. Amen.' He then takes 'the whole blood along with the particle.'

The bell rings when the priest commences saying, 'Lord, I am not worthy,' &c., and the persons who are to communicate go up to the altar-rails. The acolyte then spreads a white cloth before them, and repeats for them the Confiteor (see p. 46). The priest then opens the pyx, or tabernacle, adores the host, takes the ciborium, the vessel in which the consecrated particles for communicants are placed, says the absolution and makes the sign of the cross over the people with his right hand. He next genuflects, taking the pyx or paten in his left hand, and with his right hand takes up one Host between his finger and thumb, which he elevates, and turning to the people says, from the middle of the altar, 'Behold the Lamb of God which takest away the sin of the world.' He then repeats three times, 'Lord, I am not worthy,' &c. ; going down, at the third time, the steps, he gives to each communicant the Host, saying, 'The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.' Then he returns to the altar, replaces the ciborium in the tabernacle, and performs the ablutions. First, he pours a little wine into the chalice, and drinks it, exclaiming, 'Grant, Lord, that which we have taken into our mouth we may receive with a pure mind : and of a temporal gift may it become to us an eternal remedy.' Next, wine and water is poured over the priest's fingers and thumbs into the chalice, and he drinks that ablution also. He then prays : 'May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels (*adhæreat*

visceribus meis) ; and grant that no stain of sins may remain in me who have been refreshed with pure and holy Sacraments, who livest and reignest for ever and ever. Amen.' Having drunk the wine and water, he wipes his fingers and the chalice with the napkin, covers the chalice with the pall, and having folded the corporal, places that on the altar. Thus closes the fifth part of the Mass.

The sixth and closing part of the Mass is the Thanksgiving, which commences with the *Communion*, that is, with a verse taken generally from the Psalms, varying with the day or season. This is followed by the versicles, 'The Lord be with thee,' 'And with thy spirit.' *Ite, missa est* is then pronounced, often translated, 'Go, the Mass is ended,' or, 'Let us bless the Lord.' The priest goes to the middle of the altar, bends himself before it, and with clasped hands says : 'O Holy Trinity, let the performance of my homage be pleasing to Thee ; and grant that the sacrifice which I unworthily have offered up in the sight of Thy Majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Jesus Christ our Lord. Amen.' He then kisses the altar, raises his eyes, extending, raising, and joining his hands, he bows his head to the crucifix, and says : 'May Almighty God bless you' (and turning to the people), 'Father and Son ✠ and Holy Spirit, Amen.' He then goes to the Gospel side of the altar, making the sign of the cross on the altar, and the Book, and himself, and reads John i. 1-14. At the words 'the Word was made flesh' the people kneel, the priest genuflects,

and at the close the people exclaim, 'Thanks be to God.'

Such is the ordinary service of the Mass in the Roman Catholic Church. The first thing that strikes an outsider is the number of 'the ceremonies.' These are counted up as follows by P. Martin von Cochem in his *Erklärung des Heiligen Messopfers*, published under approval at Cologne¹ :—

'The priest signs himself at the Mass with the sign or the cross sixteen times. He turns to the people six times. He kisses the altar eight times. He lifts his eyes to heaven eleven times. He strikes his breast ten times. He kneels down ten times. He folds his hands together twenty-four times. He bows his head twenty-one times. He bows his shoulders seven times. He bows himself low eight times. He blesses the altar with the sign of the cross thirty-one times. He lays his two hands flat on the altar twenty-nine times. He prays with outstretched hands fourteen times. He prays with hands folded thirty-six times. He puts his hands folded on the altar seven times. He puts his left hand alone on the altar nine times. He lays his left hand on the breast eleven times.

¹ *Des ehrwürdigen P. Martin von Cochem Erklärung des Heiligen Messopfers. Nebst vier Messandachten, Beich- und Communion-Gebeten aus andern Erbauungsbüchern desselben Verfassers. In neuer Bearbeitung von L. Grubenbecher, Pfarrer. 28 bis 37 Auflage. Verlag und Druck von J. P. Bachem, Köln am Rhein. No date is given on the title-page, but the Vorwort to the fourth edition is dated Mai 31, 1868, and the Imprimatur, Coloniae, Juni 30, 1868, and at the back of the title is marked '95-105 Thousand.'* It should be noticed that this is the 28th to 37th edition, a curious statement in itself, which renders it probable that the edition before us was issued not more than a year ago. The original author was born 1615 or 1630, and died 1712. The book was obtained direct from Cologne in 1897.

He lifts both hands to heaven eight times. He prays secretly eleven times. He prays aloud thirteen times. He covers and uncovers the chalice ten times. He goes to and fro twenty times.

‘Besides these three hundred and fifty oft-repeated things, the priest has also to observe one hundred and fifty other ceremonies, which together makes five hundred ceremonies. Every priest must also, besides this, remember four hundred rubrics or rules ; if, now, these be also reckoned with the ceremonies, the priest who reads Mass according to Roman fashion has nine hundred things to do, of which he cannot omit one without sin. . . . By this thou mayest see what great thanks thou owest to the priest when he reads holy Mass for thee, with attention to so many things, for which the greatest presence of mind is necessary.’

CHAPTER V

THE DRAMA OF THE MASS

THE ‘Ceremonies of the Mass’ in the Roman Church are, more or less distinctly, a theatrical representation of scenes connected with the life of our Lord on earth, especially of the closing events of His Passion. Many of those ‘ceremonies’ are thus explained to ‘the faithful’ in popular books widely circulated, and issued under the approbation of divers ecclesiastical authorities of the Church of Rome. The English Reformers constantly spoke of the theatrical nature of the service of the Mass, and opposed it, as contrary to the true idea of the Lord’s Supper as instituted by Christ. It may be useful to give one quotation, in order to show the position which was taken up by most of them. Archdeacon Philpot, who suffered as a martyr in Queen Mary’s reign, 1555, and who was condemned mainly on the ground or the doctrine he had taught with regard to transubstantiation and the Mass, thus speaks :—

‘Yea, also this your goodly Mass, or that daily sacrifice as thou termost it, and whereof thou makest so much ado, is it not plainly the invention of men, and invented to the

greatest injury of Christ as might be? For where hath Christ ordained it, that any one person, clothed after the manner of players and counterfeited (*et personatus*), turned from the people, standing at the altar, upon the which is set a certain hallowed stone, polished with an iron instrument contrary to the Law [Exod. xx. 25], and the same covered with two or three altar-cloths, and decked, to play as it were a part in an interlude; walking now on this side and then on that side, and turning himself hither and thither mumbling verses, I cannot tell what; and at length he must hold up a round piece of bread, which they call an host, and a cup finely made for for the people to gaze upon, who kneeling behind his back worship it, after that he hath lifted it with his hands as high as he can above his head?' &c. (*Examinations and Writings of Archdeacon Philpot*, Parker Society edition, p. 408). Hence in the *Book of the Homilies* (in the first part of the sermon concerning the Sacrament) the service of the Mass is referred to as 'mummish (theatrical) massing,' and because it in some parts consisted of acts unaccompanied by intelligible words, it is also termed 'dumb massing.'

The interpretation of the ceremonies in this manner no doubt grew up by degrees, but it seems to have been widely accepted. One of the writers on this subject was Guillaume Durand, who was a professor of canon law at Modena, and was sent by Gregory X. as legate to the Council of Lyons in 1276. His book on the subject, entitled *Rationale Divinorum Officiorum*, was printed at Mayence in 1453. The first part of it, on The Symbolism of Churches and Church Ornaments, was published

in English by J. M. Neale and B. Webb (Leeds, 1843). The *Rationale* is often referred to by Bishop Jewel in his day as a recognised Romish authority on that and other subjects. We shall not, however, attempt to explain in full detail all the various actions performed in the service of Mass, but shall be content to give a few striking illustrations. To expound the whole service so minutely would necessitate intricate investigations entirely beyond our present purpose. For that object it is sufficient to point out the popular exposition put upon a number of those ceremonies at the present day.

It should be borne in mind that according to the Catechism of the Council of Trent ‘the sacrifice of the Mass and the sacrifice of the Cross are one and the same’ (*Cat. Concil. Trident.*, pars. ii. cap. iv. § lxxxii.). ‘Christ the Lord is one and the same priest, for the ministers who make the sacrifice represent not their own, but the person of Christ, when they make His body and blood, which is shown in the words of the consecration itself. For the priest does not say, “This is the body of Christ,” but “This is My body”; as it were taking upon himself the person of Christ the Lord, he converts the substance of the bread and wine into the true substance of His body and blood.’

In the light of the above statement it should be remembered that the vestments used at Mass are all expounded as having reference to garments either worn by our Blessed Lord, or to robes put on Him in mockery, or to the cords with which He was bound on several occasions before He was crucified. See what has been said before on pp. 44, 45. Durand regards the very form

of the wafer or host as symbolical. He says, 'The host is made round, because "the earth is the Lord's and the fulness thereof, the world and all those that dwell therein."' He says, also, that the bread is made in the shape of a denarius (a piece of silver) because the Bread of life was betrayed for pieces of silver' (*Rat. Div. Off.*, lib. i. cap. vii. 28).

As illustrative of Romanism as it exists among us, we now quote from a *Manual of Christian Doctrine*, by the Rev. Daniel Ferris, Priest of the Diocese of Down and Connor (Dublin: M. H. Gill and Son, 1881, p. 164), issued with the approbation of the late Cardinal Newman, Cardinal Croke, R.C. Archbishop of Cashel, and the (then) Irish R.C. Bishops of Down and Connor, Kilmore, Ossory, Achonry, Kildare and Leighlin, Limerick, Elphin, Ferns, Ross, Cloyne, with the English R.C. Bishops of Nottingham, Leeds, Middlesborough, Shrewsbury, Liverpool, together with the Scottish R.C. Archbishop of St. Andrews and Edinburgh, and the R.C. Bishop of Aberdeen. That little manual is designed for popular use, and is therefore drawn up in the form of a Catechism in questions and answers. It explains the action of the priest going back three steps from the altar at the Preparation (see p. 46), and humbling himself before beginning Mass, to signify the prostration of Christ in the garden at the commencement of His Passion. When the priest afterwards ascends the altar, and kisses it in the middle, he does so 'because the altar signifies the Church, composed of different people, as of different living stones, which Christ kissed in the middle, by giving a holy kiss of peace and unity both to Jews and Gentiles.' P.

Martin von Cochem (in p. 603 of his *Erklärung* or Explanation) explains the kiss at that part of the service to be a 'sign of reverence towards Christ, who as the victim offered went up to the altar, and as a sign of loving communion with those saints in heaven whose relics rest in the depth of the altar.' The 'Introit' in the opening of the second part of the Mass signifies, according to Mr. Ferris, 'the desires and groanings of the ancient Fathers longing for the coming of Christ.' The Introit is repeated twice, in order 'to signify the frequent repetition of their desires and supplications.' The *Kyrie eleison*, which Greek words (signifying, *Lord, have mercy upon us*) are repeated three times in the Greek, 'as well as other words borrowed from the Hebrew, as *Amen, Alleluja, Hosanna*, are retained in the service of the Mass' in order to show (as von Cochem maintains) that 'the one holy Catholic Church gathers together to the one sacrifice the peoples of all tongues, converted Jews, Greeks and heathen.'

In reading the Epistle the celebrant is directed in the rubric to hold the book in his hands, or to place his hands upon the book, or upon the altar in such a way that the palms of his hands may touch the book. This action indicates, according to von Cochem (p. 607), that Holy Scripture is the property of the Church, and that the Lord has given the Church the right of explaining it. The Epistle is read on the left side of the altar, and the priest crosses over to the right side to read the Gospel, to intimate (p. 609) that the Gospel rejected by the Jews has passed over to the Gentiles. In reading the Gospel the deacon turns to the north, because the north repre-

sents the heathen world, and the deacon by that action symbolically represents the light of Christ as destined to drive away the darkness of heathenism. The lights borne by acolytes on both sides of the Book of the Gospel are explained to have the same signification.

The mixing of water with wine, Mr. Ferris states, is done 'in remembrance of the blood and water that issued from the Saviour's side, and to represent the union of the faithful with our Lord.' Attention is drawn, however, by von Cochem to the fact that the priest blesses the water, but not the wine. This special blessing of the water is a feature common to both the Greek and Roman rituals. 'The wine,' von Cochem adds (p. 613, see also p. 627), 'is not blessed, because it represents Christ who, as the Eternal Son of the Heavenly Father, is the Fountain of all blessing. The water signifies the faithful people who need the blessing.' The mixing of the water with the wine is, according to the explanation of accredited teachers, a sign of the union of the Divine and human natures in Christ.

In thus explaining the water to signify the faithful, von Cochem agrees with Cyprian. That Church Father, in a letter to Cæcilius (*Epist.* lxii.), found great fault with those who employed water in place of wine in the celebration of the Lord's Supper, and maintained the necessity of using both elements in the cup of the Lord. Cyprian remarks (§ 13): 'For because Christ loves us all, in that He also bore our sins, we see that in the water is understood the people, but in the wine is showed the blood of Christ. But when the water is mingled in the cup with wine, the people are made one

with Christ, and the assembly of believers is associated and conjoined with Him on whom it believes ; which association and conjunction of water and wine is so mingled in the Lord's cup that that mixture cannot any more be separated. . . . Thus, therefore, in consecrating the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if any offer wine only, the blood of Christ is dissociated from us ; but if the water be alone, the people are dissociated from Christ. . . . On the other hand, the body of the Lord cannot be flour alone, or water alone, unless both be united and joined together and compacted in the mass of one bread ; in which very sacrament our people are shown to be made one, so that in like manner as many grains, collected, and ground, and mixed together into one mass, make one bread ; so in Christ, who is the Heavenly Bread, we may know that there is one body, with which our number is joined and united.' (*Writings of Cyprian*, vol. i. Translated by Dr. Wallis in the *Ante-Nicene Library*. T. and T. Clark.)

The same idea is contained in the 'Thanksgiving' which is directed to be used after the bread has been broken in the recently discovered *Didachè*, or *Teaching of the Twelve Apostles*. For that book, which is probably as early as A.D. 80 or 100, gives the prayer of thanksgiving then used as : 'We thank Thee, O our Father, for the life and knowledge which Thou hast made known to us by Thy Servant (παῖς) Jesus. Thine be the glory for ever. As this broken bread was once scattered (in grains) upon the mountains, and being gathered together became one ; so let Thy Church be gathered together

from the ends of the earth unto Thy kingdom. For Thine is the glory and the power through Jesus Christ for ever.'

It is impossible here to comment on these points, although many of them open up most interesting subjects of discussion. But it should be noted that in the Canon of the Mass the actions of the priest in uncovering the chalice, and making the sign of the cross over it five times with the host, is explained by Mr. Ferris as follows: 'His uncovering the chalice is to signify that at the death of Christ the veil of the Temple was rent asunder. The three crosses made over the chalice signify the three hours that Christ hung dead on the cross; the other two, made at the brim of the chalice, signify the blood and water flowing from His side.' The Pater Noster (*Our Father*, &c.), which is said with a loud voice at this part of the service, to signify the seven cries from the cross, which are supposed to correspond with the seven petitions of the Lord's Prayer. The host is broken by the priest 'to signify the division of our Saviour's soul and body made on the cross. The priest afterwards signs again the chalice three times with a particle of the host, and raises his voice, saying, *Pax Domini*, "the peace of the Lord," to signify those oft-repeated words of Christ to His disciples, *Pax orbis*, "*peace be to you.*" Also to signify the triple peace which He has purchased for us by His cross, namely, external, internal, and eternal.' A particle of the host is put into the chalice in order 'to signify the reunion of our Saviour's body, blood, and soul, made at His resurrection.'

In describing the service we have confined ourselves to stating what takes place at an ordinary celebration, and have not touched upon the further ceremonies used in Pontifical celebrations or on special occasions. It may be interesting here to note that some of the acts performed by priests in ordinary cases are in a 'solemn Mass' performed by deacons. Thus the deacon sometimes has the duty at one part of the service of uncovering the chalice (comp. the *Ritus celebrandi*, ix. 4). Durand explains that action thus: 'The deacon uncovers the chalice and looks into it when uncovered, signifying that the Angel of the Lord rolled away the stone from the door of the sepulchre, and laid aside the linen winding-sheet, and eagerly gazed into the sepulchre' (*Rit. Div. Off.*, lib. iv. cap. li. 1.).

Finally, Mr. Ferris explains the words at the close of the service, *Ite, Missa est*, to 'signify that the host has been offered, the Mass ended, and that the people may go away. They thus represent the voice of the angel dismissing the apostles and disciples when they stood looking up after Christ ascended into heaven' (Acts i. 11). The blessing of the priest signifies 'the blessing which Christ gave to His apostles and disciples at His ascension with His raised hands,' and the Gospel (John i.) then read 'signifies the apostles preaching the Gospel to all nations.'

The explanation of von Cochem is somewhat different in detail, though, as will be seen by the quotation from Forner at the close of the paragraph, he substantially upholds the same view. In his book von Cochem affirms that in the Holy Mass the birth of Christ is

renewed, the life of Christ is renewed, His sufferings are renewed (pp. 180–201), the death of Christ is renewed, and the outpouring of His blood is renewed, although the Mass be ‘an unbloody sacrifice.’ Speaking of the life of Christ being renewed, he writes as follows (p. 155):—

‘With the priestly garments Christ has indeed clothed Himself in the holy sacristy of His mother’s womb, in which He took our flesh upon Him and put on the garment of our mortality. He went forth out of this sacristy on the holy Christmas night, and sang His *Introit* or entrance to Holy Mass as He entered into the world. The *Kyrie eleison* He tuned as He wept, lying in the manger. The *Gloria in excelsis* the angels sang when they appeared to the shepherds, cheered them to praise and glorify God, and with them they went to the stall at Bethlehem. The *Collects* Christ prayed when He spent the night in prayer, and interceded for the Divine mercy for us. The *Epistle* He read when He explained Moses and the Prophets, and pointed out the fulfilment of their prophecies. He sang the *Gospel* when He went about in Judæa and preached His holy gospel. The *Offertory* He spoke when He daily offered Himself up to His Heavenly Father for the redemption of mankind, and promised to suffer all things for their sakes. The *Preface* He sung when He in our stead constantly praised God, and gave thanks for mercies vouchsafed. The *Sanctus* (*Holy, holy, &c.*) the Hebrew people sang on Palm Sunday when they exclaimed, Blessed is He that cometh in the name of the Lord. Hosanna in the highest! The *Consecration* He performed at the Last Supper when He turned bread and wine into His body and blood. The *Elevation*

took place when He was nailed to the cross, lifted up on high, and made a spectacle to the whole world. The *Pater Noster* He prayed when He uttered the seven cries from the cross. The *breaking of the host* took place when His all-holy soul was separated from His blessed body. The *Agnus Dei* the centurion spoke with his band, when he cried out: Truly this is the Son of God! The *Holy Communion* took place when His dead body was anointed and placed in the grave. The *Blessing at the end* He gave, when on the Mount of Olives, ascending to heaven, He blessed His disciples with uplifted hands. Therefore, Forner says: "The Mass is a short compendium of the life of Christ, in which in half an hour is represented to us, what Christ performed in the thirty and three years on earth."'

It is unnecessary to go further. It would be easy if we had space to show that many of the ceremonies used in the Greek ritual have a similar meaning, although the representation there is not carried out so fully as in the Roman.

The question may well be asked: Can anything be conceived further removed from the simple narrative of the Last Supper as depicted in the Gospels, or of the celebration of that Supper as set forth in St. Paul's First Epistle to the Corinthians? Le Brun's work contains a good illustration of the Last Supper, which correctly depicts the reclining posture in which the apostles lay when the Lord instituted that sign and sacrament of His love. The picture forms a marvellous contrast to that of the Mass contained in the same book which we have reproduced on p. 51. The Church decked and fashioned by

man's device, contrary to the writings of the New Testament and of the Apostolic Fathers, has transformed a solemn memorial service into a theatrical representation, a sacrament into a sacrifice, a communion in which the faithful all feasted together on the same food into a Mass, in which the priest takes a higher position than did his Lord and Master, and in which, according to the Roman service, the communicants can only partake of one kind. Moreover, those communicants are fed like



THE LORD'S SUPPER (FROM LE BRUN).

babes by the priest instead of partaking like 'sons and daughters of God Almighty' on an equal footing with the ministering pastor. It is a further step on the road of error, when, as generally happens, the Mass becomes a function or show on which the people come first to gaze at, and afterwards to fall down and worship that food which is only an earthly type and figure of Him who is in heaven. Well says the old sermon concerning the Sacrament in the Book of Homilies :—

‘And as of old time God decreed His wondrous benefits of the deliverance of His people to be kept in memory by the eating of the passover with its rites and ceremonies, so our loving Saviour hath ordained and established the remembrance of His great mercy expressed in His passion in the institution of His heavenly supper ; when every of us must be *guests* and not *gazers*, *eaters* and not lookers, feeding ourselves and not hiring others to feed for us ; that we may live by our own meat, and not perish for hunger while others devour all.’

But, notwithstanding such statements in the Book of Homilies, the Ritualist party in the Church of England have introduced into the Church of England service the selfsame ‘drama of the Mass.’ The following may suffice as a specimen of how this is managed.

In *the Child’s Church Service* (London : Basil Montagu Pickering, 1874)—in which the Church of England Communion Service is printed throughout on the right hand, or odd pages, marked ‘to be read at Church,’ and the explanation on the left hand, or on the even pages—this supposed drama is illustrated by small pictures, two illustrations standing side by side on the same page. In every one of the numerous illustrations some particular scene in our Lord’s suffering is depicted, and side by side therewith the priest is postured performing some part of the service. This is done throughout. On p. 8 we are told that ‘the priest entering the chancel with his attendants reminds us of our Saviour’s going up to Jerusalem to offer Himself upon the altar of the cross.’ ‘He then kneels down and prays in silence ; this reminds us of

our Saviour's prayer for His disciples at His Last Supper with them.' 'The choir then sing the introit, or hymn, which reminds us of the hymn which the disciples sang before they accompanied our Saviour into the Garden of Gethsemane.' On p. 10—'The priest then leaves the centre of the altar and goes to one side, to remind us of our Saviour's leaving His disciples and going apart to pray; he then says the Lord's Prayer, &c. . . . These remind us of our Saviour's prayer in the garden' . . . 'After the collect the priest says over to us God's Commandments' (p. 14). . . . 'Here you can call to mind how Peter denied Jesus, and how Jesus looked on him in sorrow' . . . (p. 16). 'The priest turns and looks upon us, as did Jesus upon Peter' . . . (p. 30). The priest 'now turns his back as he is praying to God for us; he is our spokesman, and we make his prayer our own by saying Amen,' &c. . . . We pass over the unauthorised incensings mentioned on p. 36, and notice that the child is bidden when saying the Creed to think 'how Jesus was mocked by Herod,' &c. When the 'comfortable words' are read on p. 64, 'we picture to ourselves Jesus laden with His heavy cross, and the priest, who here stands in Christ's stead, has on his back a cross, and in Christ's name he bids all who like Christ have a heavy burden of sin to come to Christ, and He will refresh them.'

We pass on, in order not to quote the whole book, to p. 72, where we read that 'when the priest touches the plate, which is called the paten, he reminds us of Jesus being laid hold of by the soldiers who laid Him down on the cross, as the priest here lays down Christ's body on

the altar.' On p. 74 we read that the priest represents 'the lifting up of Jesus on the cross, and in the engraving we see Jesus torn and jerked in that raising up of the cross from its place on the ground to its upright position.' After the *Agnus Dei*, introduced arbitrarily into this part of the English service as an anthem, to represent, as stated on p. 76, 'Christ exposed to our view on the cross, the priest takes the Blessed Sacrament from the altar, like as Christ was taken from the cross.' The absolution having been pronounced, we are told that when the bread and wine are given to the communicants (p. 78) 'we are reminded of Christ's body being given to Joseph of Arimathea, who was a good man and a just one ; to be buried in his own new tomb ; like as those who now communicate were made clean new tombs by the absolution given by the priest.'

No protest is too strong against such scandalous efforts to transform, transfigure, and disfigure what was intended by the English Reformers to be a simple service into a histrionic imitation.

CHAPTER VI

THE MASS IN THE RUSSIAN AND ROMAN CHURCHES COMPARED

IN comparing the services of the Greek and Roman Churches it is well to remember that although the Mass in the Roman Church is popularly divided into six parts, as already mentioned, those six parts correspond fairly well with the three parts of the Greek service. Indeed, von Cochem divides the Roman service into three parts, preceded by the *Vormesse*, or the Mass of the Catechumens, (1) the Offering up of the Gifts, (2) the Transubstantiation of the same, and (3) the Communion itself; which division is substantially the same as that in the Russian or Greek arrangements.

Relics of departed saints are in both Churches brought into close connection with the altar or holy table. This is no doubt a comparatively early usage, founded on the Jewish idea that the altar was God's throne, and the blood poured round the altar represented the blood of the saints. Compare Rev. vi. 9-11. In using the term 'early,' however, we by no means admit that such usages had really an apostolic or primitive authority.

In respect to the bread made use of in the service,

the Greek Church, by employing cakes of leavened flour, comes, in one aspect, nearer primitive usage than the Roman, which employs only thin wafers, totally unlike bread used for ordinary purposes. The Roman Church, however, in insisting that the bread should be unleavened, approaches more nearly in that particular the usage of antiquity, because in the Passover service only unleavened bread was made use of. The unleavened bread, however, in actual use among the Jews is peculiarly friable, and cannot be broken without the inconvenience of causing a considerable number of crumbs. But when once the false idea obtained a footing that Christ Himself was in the bread, or rather transformed into bread, the falling of crumbs to the ground was viewed as something sacrilegious, and hence the adoption of wafer bread. The Greek Church, on the other hand, lays too much stress on the bread being necessarily leavened. Both Churches attach thus a fictitious importance to points of little or no significance. Justin Martyr, in his *Dialogue with Trypho*, chap. cxvii., exhibits a deeper understanding of the subject when, in allusion to the substances used in the Lord's Supper, he speaks of 'the remembrance effected by their (the Christians') solid and liquid food.'

In the distribution to the people of the *prosphora*, or cakes, at the end of the service, the Greek Church retains a small, and not unimportant, feature of the primitive 'love-feasts' which were always in apostolic times connected with the administration of the Lord's Supper. On this point, which is of special interest, our limits do not permit us to enter.

In the mixing of the water with the wine the Greek Church, which has departed from Jewish practice by its use of leavened instead of unleavened bread, adheres to the Jewish practice of mixing water with the wine. The mixing in the Roman ritual is purely ceremonial, being confined to a few drops. The mixing of water with the wine in the Greek Church is, however, a real mixture of the two elements. It will not fail to be observed that in the consecration of the bread and the wine, the Greek Church, at the moment of consecration, does not employ the exact words of our Lord, although those words are read some time previous to that act (see p. 34). The Greek Church does not, therefore, identify the priest with Christ, as personating Christ, as is done (see p. 70) in the Roman Church. The Greek priest beseeches God that the bread and wine may be transformed (p. 34); the Roman priest affirms solemnly that they are actually transubstantiated (pp. 57, 58). These are not unimportant differences.

The Roman Catholic Church also, as already remarked, does not in the act of consecration of the bread make use of all the words actually employed by Christ; while the formula made use of in the consecration of the wine is widely different from the words what was spoken by the Saviour (see pp. 57, 58).

It should not be forgotten that in the recently discovered *Didaché*, or *Teaching of the Apostles*, which is not later than one hundred years after the institution of the Lord's Supper by Christ Himself, the prayers and benedictions directed to be employed in the Eucharistic service for setting apart the bread and wine to be

used therein, do not contain any of the words employed by Christ at the first institution of the Lord's Supper. This fact is one which is in itself of considerable interest and importance ; because the author or authors of that book were, in the first place, evidently far from regarding the employment of the actual words of the Saviour as an essential part of the Eucharistic service. Secondly, it necessarily follows that they did not consider any change in the bread and wine was brought about by consecrating them with our Lord's words. Justin Martyr's account of the Eucharist, given in his *First Apology* (chaps. lxxv. and lxxvi.), proves that no peculiar formula of consecration was then considered essential. It would, however, lead us away too far from the subject specially under discussion to enter upon any consideration of these points.

With respect to the persons who are permitted to receive the Lord's Supper, it must be noted that the Roman Church administers the Eucharist only to such as are of riper years, and who have been duly instructed in the doctrines of the Church. She administers the Sacrament under one kind ; in other words, she gives to the laity and even to the clergy not celebrants (see *Concil. Trid.*, Sess. xxi. Can. ii.) the bread only, and that in the form of wafer-bread, maintaining that under that 'kind' the communicants also partake of 'the blood.' For the Roman Catholic doctrine of 'concomitancy' affirms that 'the body' is in 'the blood,' and 'the blood' in 'the body,' and that neither are absent from the other, and that both are in connection with the soul and divinity of our Blessed Lord. On the other hand, the Greek Church administers

(as stated in our former chapter) the Lord's Supper to the laity under 'both kinds.' The mode of administration to the clergy present is somewhat different from the way in which the Eucharist is administered to the congregation in general. For the former receive the bread and wine, separately. In the administration to the laity the bread and the wine are mixed together, and not administered separately. Such an administration is not in strict accordance with the manner in which Christ gave the bread and wine to the apostles at the first institution of that Holy Sacrament. Nor is it in accordance with the practice approved of by St. Paul in the First Epistle to the Corinthians (x. 14-22 ; xi. 17-34). When the Greek Church administers the Lord's Supper to infants immediately after their baptism, a little bread moistened in wine is made use of.

We shall discuss in the next chapter the question of Transubstantiation as taught in the Greek and Roman Churches ; but it may be well here to call attention to the awful position claimed in the Roman Catholic Church for the priesthood, which claim is based mainly on the supernatural powers supposed to be exercised by them in the Mass. Christ, according to von Cochem, Himself is in reality the true priest who says Mass at the altar ; ' the priests are only the servants of Christ, who lend Him their mouth, their voice, and their hands, in order that Christ may perform through their assistance this holy sacrifice ' (p. 65).

This is, of course, only the statement of an individual priest. But the official utterances of the Church of Rome itself are even more distinct and less mystical.

The Catechism of the Council of Trent, in setting forth the dignity of ‘the nobility and excellence of the priests,’ in its utterances on ‘the Sacrament of Orders’ speaks thus :—

‘Firstly. For since bishops and priests, as the interpreters of God, are both a kind of mediators who, in His name, teach men the Divine Law and the precepts of life, and sustain the part of God Himself on earth (*et ipsius Dei personam in terris gerunt*), it is plain that no greater function can be imagined than theirs ; whereby they are deservedly called not only angels, but even Gods, since they have among us the power and the divinity of the immortal God.

‘Secondly. But although at every time they obtained the highest dignity, the priests of the New Testament far exceed all others in honour. For the power which is conferred upon them of making (*conficiendi*) as well the body and the blood of our Lord, and of offering sacrifice, also of remitting sins, surpasses the human reason and intelligence, much less can anything equal or like it be found on the earth’ (*Cat. Concil. Trident.*, pars. ii. cap. vii. sect. ii.).

The great position claimed for the priesthood thus plainly rests upon the extraordinary powers over Christ’s body (and with that body the soul and Divinity are supposed to be ever united) in the service of ‘the Mass.’ It is no wonder that the Mass is viewed in the Roman Church as the thing of supreme importance. Alas ! that we have to confess that in the close of this nineteenth century similar powers are claimed by the Ritualistic Clergy of the Church of England—claims too

often quietly submitted to by the laity, and encouraged by not a few of their ecclesiastical leaders. Men are now regarded as broad-minded and liberal who tamely acquiesce in such pretensions, while those who seek to rouse the slumbering spirit of English Protestantism are regarded as narrow-minded and illiberal. And so we are drifting onward to the whirlpool !

CHAPTER VII

TRANSUBSTANTIATION

WE have now to describe the doctrine which underlies the ritual employed in both the Greek and Roman Churches in their celebration of the Mass.

It may be convenient to commence with the Greek Church. And as its theological position is not so well understood as that of the Roman Catholic Church, it may be well to notice at the outset that the Greek Catholic Church (of which the Russian Church is now the most important member) is proud of its historical position, and boasts of its orthodoxy. It claims to hold fast to the decisions of the first six General Councils, held between A.D. 325 and A.D. 680. In addition, however, to the faith, as defined in those 'six General Councils,' it has accepted not a few canons and decrees of a much later date. Its creed, like that of its sister Church of Rome, has grown with its years, though by no means at the same rate as that of the Western Church. The Greek Church has accepted the decisions

arrived at by the Second Council of Nicæa, held A.D. 787, which anathematised the iconoclasts, expressed its approval of sacred images being placed in churches, and of reverence on bended knee being done to those images ; and which permitted incense to be kindled before such images, and lights presented to them. The so-called Orthodox Eastern Church has, however, always made a great point of going no further in the matter than the Second Council of Nicæa. And forasmuch as the images sanctioned by that Council were then paintings and representations made upon a flat surface, the Greek Church esteems it a mark of orthodoxy to admit the use of pictures, while it rejects carved, molten, or sculptured representations of any sort whatever. From a Protestant standpoint all such distinction must be regarded as trivial.

After the Reformation of the sixteenth century, which transformed the aspect of a large portion of Europe, it seemed at one time not unlikely that the movement which commenced in Europe would also extend to the Eastern world. The chief representative of the Reformation doctrines in the East was the renowned Cyril Lucar, or Lucaris, Patriarch of Constantinople from 1621 to 1638, who had studied at Geneva, and was there imbued with the Reformed doctrines. But the declaration of the patriarch's views in favour of reform, set forth in his remarkable *Confession*, published in 1633 both in Latin and Greek, created quite a storm in his own country. The Jesuits, aided by the French Ambassador, raised up persecution against him. The patriarch, on the other hand, was on one occasion

assisted by the English Ambassador. But, in spite of such assistance, he was several times deposed, and afterwards reinstated in office. His enemies ultimately got the upper hand, and the patriarch, falsely accused to the Sultan as guilty of treason, was strangled at Constantinople in 1638. Cyril Lucar, alas ! left behind him but few real adherents within the pale of his own Church who were sufficiently enlightened to earnestly advance evangelical views. The hopes of a reformation in the lands of the Eastern Church like that in Europe were finally crushed by the martyrdom of that learned and enlightened patriarch. Sacerdotalism soon became everywhere victorious in the Eastern Church. The Synod of Constantinople in 1638 condemned Cyril's doctrines ; followed by other Synods, as those of Jerusalem, 1638 and 1641, and of Jassy, 1642. In order to check the further spread of Protestant doctrines in the Eastern Churches the *Orthodox Confession of the Catholic and Apostolic Eastern Church* was at that time drawn up. Before that time the doctrine of the real presence was not defined further than as taught in the writings of the Greek Fathers, and it was quite possible for those writings to be interpreted more or less in an evangelical manner. The result of the controversy with Cyril was to give the victory to views akin to those set forth by the Church of Rome. The Orthodox Confession of Faith crystallised the errors which were then current in the Greek Church. It speaks of 'the substance of the bread and the substance of the wine being by consecration changed· (μεταβάλλεται) into the substance of the true body and blood of Christ in the power of the Holy

Spirit.’¹ The Greek word employed to denote the change in the elements is practically equivalent to the Latin *transubstantiatio*.

That the Greek Church believes in an actual real bodily presence may be seen from the picture which is generally painted on the ceiling above the altar in Greek churches, of which we give an engraving from Le



A GREEK PICTURE OF THE REAL PRESENCE.

Brun's work, tome ii. p. 463, which illustration is also reproduced in Rock's *Hierurgia*, p. 169. The real presence is taught by the *child* lying in the paten.

The Greek Church, however, went even further than that, for in the very next page of the *Orthodox Confession* it asserts that after the words of consecration 'transubstantiation' (ἡ μετουσίωσις) immediately takes

¹ The words are: ἡ οὐσία τοῦ ἄρτου καὶ ἡ οὐσία τοῦ οἴνου μεταβάλλεται εἰς τὴν οὐσίαν τοῦ ἀληθινοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ διὰ τῆς ἐνεργείας τοῦ ἁγίου πνεύματος (*Conf. Orthodox.*, p. 166, quoted from Winer's *Comparative Darstellung*).

place, and the bread is changed into the true body or Christ, and the wine into the true blood ; there remains only the species (or the appearances, τὰ εἶδη) where they are seen, and this according to the Divine economy.¹

To the same effect was the article drawn up at the Synod of Jerusalem, 1672 : ‘ Further we believe that after the consecration of the bread and wine the substance of the bread and wine no longer remains, but the very body and blood of our Lord under the appearance and form of bread and wine—that is to say, under the accidents of the bread. . . .

‘ The body and blood of our Lord are divided and separated by hands and teeth in their accidents alone, or in the accidents of bread and wine, through which alone they may be seen or touched.’²

It is perfectly clear from these statements that the Greek Church, for all practical purposes, may be said to hold a doctrine of transubstantiation very similar to that set forward by the Roman Church at the Council of Trent, although it has not committed itself so fully to absurdities set forth in the latter Council, which shall be presently mentioned (p. 105).

Mr. W. J. Birkbeck, however, maintains that the Russian Church in its version of the articles of the Synod

¹ The Greek is : μετὰ τὰ ῥήματα ταῦτα ἡ μετουσιωσις παρενθὺς γίνεται καὶ ἀλλήλει ὁ ἄρτος εἰς τὸ ἀληθινὸν σῶμα τοῦ Χριστοῦ, καὶ ὁ οἶνος εἰς τὸ ἀληθινὸν αἷμα ἀπομενονται μόνον τὰ εἶδη ὅπου φαίνονται, καὶ τοῦτο κατὰ τὴν θεῖαν οἰκονομίαν.

² I quote from the translation given by Mr. W. J. Birkbeck, a specialist in such matters, in his article on ‘ The Russian Church and the Council of Trent ’ in the *Guardian* of March 31, 1897.

of Jerusalem, set forth by the Holy Synod of Russia in 1838, has set itself free 'from the clumsy and antiquated scholastic definitions to which the Roman Church had in the sixteenth century irrevocably bound her dogmatic system.'¹

For the Russian version, A.D. 1838, as translated by Mr. Birkbeck, is: 'Further we believe that after the consecration of the bread and wine, the *very* (*samyj*=*ipse*) bread and wine no longer remain, but the very body and blood of our Lord under the appearance and form of bread and wine.

'The body and blood of our Lord are divided and separated, yet this takes place in the Mystery of the Communion only with respect to the species of bread and wine through which alone they may be seen or touched.'

Mr. Birkbeck, in a letter in the *Guardian* of April 7, 1897, to prove that the Russian Church has somewhat receded from the Greek, and does not endorse in full the Tridentine theory of transubstantiation, quotes the following clauses relating to the Holy Eucharist from the Russian Office of the Reception of a Lutheran or Calvinist:—

'*Question*.—Dost thou [*i.e.*, the convert from Lutheranism] renounce the erroneous opinion that in the Sacrament of the Holy Eucharist the bread is not changed into the body of Christ, and does not remain the body of Christ; and that the wine is not changed into

¹ In the article mentioned in the preceding note.

the blood of Christ, and does not remain the blood of Christ, but that the presence of the body of Christ is in some manner only for a short time in contact with the bread, which still remains simple bread? ¹

Answer.—I do.

Question.—Dost thou [*i.e.*, the convert from Calvinism] renounce the erroneous opinion that in the Sacrament of the Holy Eucharist the bread and wine are not changed into the body and blood of Christ, but are only signs of the body and blood of Christ?

Answer.—I do.

Question.—Dost thou believe and confess that in the Divine Liturgy the faithful receive, under the sacramental forms of bread and wine, the

¹ The Lutheran doctrine of consubstantiation is so frequently misunderstood that it is important to note this question. According to the Lutheran doctrine no change is made in the bread and wine by virtue of the words of consecration. The body and blood of Christ are supposed only for a short time (while the bread is being taken and the wine drunk) to be 'in, with, and under' the elements. Hence there is no 'presence' supposed to remain in the consecrated bread and wine which remain over and above after the communicants have partaken. There is no such thing as 'Eucharistic adoration' possible, and the Lutheran Church opposes all idea of a sacrifice being offered in the Lord's Supper. See my *Roman Catholicism*, p. 47. The Lutheran doctrine is especially rejected in Can. iv. of the Canons of the Council of Trent (Sess. xiii., *de Eucharistia*), and the Greek Church condemns, in *Dosithei Confes.*, c. 17, the same doctrine as *λίαν ἀμαθής και ἄθλιος*, 'exceedingly unlearned and miserable.' The Lutheran doctrine, however incorrect we deem it to be, thoroughly Protestant in its essence, gives no countenance to 'any idolatry. It is widely removed from the consubstantiation supposed by some to be taught in the Greek Church, and which is set forth by a considerable number of so-called Ritualists at the present day.

body and blood of our Lord Jesus Christ, for the remission of sins and for eternal life ?

Answer.—I do.

The so-called ‘Orthodox Confession of the Catholic and Apostolic Eastern Church from the version of Peter Mogila’ has been recently ‘faithfully translated into English,’¹ and so can be easily examined by all persons desirous of understanding the true doctrine of that Church. Among the answers on the article in the Creed, ‘who ascended into heaven, and sitteth at the right hand of the Father’ (Question 56), after the quotation of Acts i. 11 we read : ‘We are hereby taught the Body of Christ is in Heaven only, and not on the Earth, after the manner it used to be whilst He conversed among us ; but only after a sacramental manner (*μυστηριώδη*) ; whereby in the holy Supper, the same Son of God, God and Man, is present on Earth by a change of substance (*κατὰ μετασώσιν*), for the Substance of the Bread is changed (*μετα-*

¹ Edited with Preface by J. J. Overbeck, D.D., and in the introductory notice by J. N. W. B. Robertson. London : Thomas Baker, 1898. Mr. Robertson informs us that ‘the present version of the famous Catechism of Peter Mogila is attributed to Philip Lodvel, otherwise Lodvill, or Ludville, and was originally published in 1772 ; thus having the merit of being the first authoritative work in English on the doctrines and practices of the Orthodox Church.’ The editor notes that ‘Peter Mogila, the son of Symeon Ivanovitch, Hospodar of Wallachia, was raised in 1632 to the Metropolitan see of Kieff. He was a man distinguished by learning and piety, who made it the aim of his life to combat the doctrinal errors of Romanism and Calvinism. For this purpose he prepared, or rather revised, in a provincial synod (1640), assisted by three bishops, a catechism whose author is said to have been Isorias Trophimovitch Koslovsky, Igumen (abbot) of a Kieff monastery. Subsequently the Synod of Jassy examined it, and in 1643 the four Patriarchs approved and recommended it as a safe and faithful guide for all Orthodox Christians.’

βάλλεται) into the Substance (εἰς τὴν οὐσίαν) of His most holy Body, and the Substance of the Wine into the substance of His most precious Blood. Therefore we ought to glorify and reverence the holy Eucharist as our Saviour Jesus Himself' (p. 50).

More distinctly the same doctrine is set forth in the Questions concerning the Mystery or Sacrament of the Eucharist on p. 79 ff. (answer to Question 107) : 'In the moments of Consecration of the holy Gifts, the Priest must firmly and undoubtingly resolve within himself that the Substance of the Bread and the Substance of the Wine are changed into the very Substance of the very Body and Blood of Jesus Christ, by the operation or working of the Holy Ghost, whose Power and Influence let the priest invoke in these Words, in order to the due Performance of this Mystery : *O Lord, send down from Heaven Thy Holy Spirit upon us, and upon those Gifts now lying before Thee ; and make this Bread the precious Body of Thy Christ, and that which is in this Cup the precious Blood of Thy Christ, changing them by Thy Holy Spirit.* At these words there is wrought a change in the Elements, and the Bread becomes the very Body of Christ, and the Wine His very Blood ; the species only remaining, which are perceived by the sight ; In the first place, that we might not behold the Body of Christ with our Eyes, but by Faith, only believe it to be so ; because Christ said, *This is My Body*, and *This is My Blood*, depending and trusting rather in the Words and Power of our Lord than on our own Senses ; and so becoming Partakers of the Blessing which is the Reward of Faith (John xx. 29), *Blessed are they that have not seen, and yet have believed.*

And, furthermore, *secondly*, because that human Nature would abhor and be shocked at the eating of raw Flesh ; and yet nevertheless, by the partaking of the Body and Blood of Christ in this Mystery, a Christian is most closely united with Christ. Therefore to the End that our weak Nature might not abominate and reject this necessary partaking, the Divine Goodness hath taken this method to familiarise and conciliate it unto us, and imparteth unto the Faithful the very Body and the very Blood of Christ for Meat and Drink under the covering of Bread and Wine.'

The next paragraph sets forth the necessity of 'the Communion of this Mystery' being partaken of in both kinds, namely, of the bread and the wine, appealing in proof thereof to John vi. 54 and to 1 Cor. xi. 23 ff., and then notes (p. 81): 'Furthermore the *Honour* which is due to these awful Mysteries ought to be the *same* and *equal* to that which is rendered to Christ Himself ;' and later on affirms that 'this holy Mystery is also offered as a *Sacrifice* for all orthodox Christians, as well living as those who sleep in hopes of a joyful Resurrection.'

From these passages it is abundantly clear, even without appealing to 'the doctrine of the Synod of Bethlehem,' quoted by the Roman Catholic Archbishop and Bishops, in Appendix vii. of their *Vindication of the Bull Apostolicæ Curæ*, p. 116 ff., that there is no practical difference (save in the matter of the withholding the cup from all communicants, save the officiating priest) between the doctrines of the Orthodox Eastern Church (inclusive of the Russian) and the Church of Rome.

Although the Greek Church, however, thus solemnly

put its seal to false doctrine, it did not proceed so far along the path of error as the Church of Rome. It affirmed, indeed, the change of the bread and wine at consecration into the substance of the true body and blood of Christ. But although individual theologians of the Eastern Church have expressed themselves as in full accordance with the doctrines as defined by the Roman Church at the Council of Trent, the Greek Church does not seem to have gone so far as dogmatically to affirm that 'in the Sacrament of the most holy Eucharist are contained truly, really, and substantially the body and blood, along with the soul and divinity, of our Lord Jesus Christ, and therefore whole Christ,' as set forth in the Council of Trent, 13th Session, Canon i. The Church of Rome has affirmed not only the general statement that the body of Christ is contained in the consecrated wafer, but there is also 'whatever belongs to the true conception of a body, as bones and nerves' (*velut ossa et nervos*)—*Catech. Concil. Trident.*, pars. ii. cap. iv. § xxxi. Such a doctrine has been expressly repudiated (according to Mr. Birkbeck's statement in the *Guardian* of March 31, 1897) in the strongest terms in the *Theological Messenger*, the official journal of the Moscow Ecclesiastical Academy, as 'materialistic theological anatomy' and 'blasphemous scholastic rationalising.' The Greek Church, however, has to a large extent endorsed the mediæval idea about *species and accidents*, as is plain from the extracts given above, even if the Russian Church has in a hesitating manner attempted to shake itself free from that mediæval phraseology, in order to obviate the difficulties connected with its use.

The Greek Church, however, directs the consecrated elements to be lifted up, or elevated, in order that they may be adored and worshipped by the people. Her teaching on that head is almost as clear and definite as that set forth in Canon vi. of the Council of Trent. Inasmuch, however, as her doctrine on the subject of 'the real presence' has not been defined with the scholastic minuteness of the Church of Rome, it is not exposed to the charges of absurdity to which the Roman doctrine lies open by reason of that Church having defined its doctrine concerning the real presence in the consecrated elements in such a manner as to make it contradict the testimony of all of the senses.

The Catechism of the Council of Trent devotes a long chapter, composed of eighty-seven sections, to the exposition and defence of the Romish doctrine concerning 'the Sacrament of the Eucharist,' namely, chapter iv. of part ii. In section xlv. of that chapter the reason is set forth why the Eucharist has been instituted 'under the appearances of bread and wine,' which is as follows:—

'For since food of human flesh is most strongly abhorrent to the common nature of men, or to feed on a draught of blood, He has most wisely ordained that His most holy body and blood should be administered to us under the appearance of those things, bread, I say, and wine, by whose daily and common nourishment we are most pleased. For even thus those two advantages are added, the first of which is that we are saved from the calumnies of infidels, which we could not easily avoid if we were seen to eat the Lord under His own proper appearance :

the other is that whilst we so partake of the body and blood of the Lord, in such a way, however, that, though it be truly, it cannot be perceived by the senses, this fact is of the greatest efficacy in increasing faith in our souls.'

The Church of Rome here affirms that she does actually feed her children with human flesh and blood, although that food is imparted to the faithful in such a manner that its real nature cannot be perceived by the senses. In other words, she admits that the supposed miracle is absolutely opposed to the testimony of the senses. The Greek Church uses the identical same arguments in the Orthodox Confession quoted on p. 99.

Thus the teaching of both the Roman and Greek Churches is to the same effect as set forth in the words of the Council of Trent, namely, 'that in the Sacrament of the most holy Eucharist there is contained, truly, really, and substantially, the body and blood of our Lord Jesus Christ together with His soul and divinity, and consequently whole Christ.' Both Churches alike condemn as heretics all who assert that Christ is only present in the Sacrament 'as in a sign, or figure, or power.'

The Church of Rome, however, while teaching her people to worship as God incarnate the consecrated 'host,' which is solemnly elevated that they may adore it with the adoration due to the Deity, at the very same time, by her own doctrine of intention, makes it impossible for her people to be certain at that most solemn moment whether they are really worshipping the Lord Jesus Christ or something which is simply bread. For among

'the defects of the Mass' noted in the Roman Missal, there stands — 'de defectu intentionis.' The mildest case mentioned in that important section is that in which a priest, intending to consecrate only ten wafers, happens accidentally to discover after consecration, or at the conclusion of the Mass, that there were eleven wafers before him when he pronounced the words of consecration. In any such a case it is laid down that no consecration can have taken place, unless the priest had separated in his mind the ten wafers he purposed to consecrate from the special one not included in his intention. But if a priest, even unknowingly, lifted up for adoration a wafer which was not duly consecrated, it is acknowledged that in such a case he would have led the people to worship as God that which was only simple bread.¹

¹ It is noteworthy that Rock, in his *Hierurgia*, pp. 111, 112, admits that if there be no change brought about by consecration it would be the 'foulest act of idolatry to worship a piece of bread.' The Roman 'Cardinal Archbishop and Bishops of the Province of Westminster' seem to admit the same conclusion. For in their *Vindication of the Bull Apostolicæ Curæ, A Letter on Anglican Orders*, in Reply to the Letter addressed to them by the Anglican Archbishops of Canterbury and York (Longmans, Green & Co., 1898), commenting on Cranmer's doctrine on the real presence, those prelates say: 'Clearly this doctrine is not the doctrine of a real Objective Presence, for that presence is a presence quite as much in the unworthy and unbelieving as in the worthy. The attitude, indeed, of the two classes of communicants towards it is different, and so too are its effects upon their souls. But the presence itself is the same in both. It is the same again on the altar as in the hearts of men, and ought in consequence to be adored there just as it is adored in heaven, a point which Cranmer understood very well, for he had the logic of his convictions. Disbelieving in any real presence of our Lord in the Sacrament, he denounced the worship of the Blessed Sacrament as idolatry. Indeed, this was his great complaint against the Catholic doctrine, that it led to idolatry' (pp. 60, 61).

The Greek Church appears to be free from any such difficulty, for she has not, as far as we are aware, formally put her seal to such a doctrine of intention. When that question came up for discussion at the Council of Trent, the dangers arising from the definition of such a doctrine were foreseen, and the Council was warned against them, in a remarkable speech delivered by Ambrogio Caterino, Bishop of Minori. The speech is given in Polanus' (Fra Paolo Sarpi) *Hist. Concil. Trident.*, lib. ii. pp. 214 ff. An extract translated from that speech will be found on p. 28 of Miss Cusack's lately published *Open Letter to Lord Halifax*. More serious, however, are the statements on the same subject contained in St. Catharine of Sienna's *Revelations*, which have been endorsed as true revelations by the Church of Rome. For in those *Revelations* God is asserted to have addressed St. Catharine as follows :—

‘Some of them (the priests) are such incarnate devils that they often appear to consecrate, when they do not in reality, through fear of My judgment, and to free themselves from any bridle and fear of sin. Such a man rises in the morning from impurity, having passed the preceding night in disordinate banqueting, he is obliged to satisfy the people, and considering his own iniquities, sees that he cannot celebrate with a good conscience ; wherefore he fears My judgment, not through hatred of vice, but through self-love. See, dearest daughter, how blind he is ; he does not have recourse to contrition, with hatred of sin and a firm purpose of amendment ; he takes the alternate remedy of not consecrating. And the blind man does not see that his sin is greater than before,

for he makes the congregation commit idolatry, causing them to adore an unconsecrated host, as if it were the body and blood of Christ, My only-begotten Son, wholly God and wholly Man. For the host is indeed this when it is consecrated, but otherwise it is only bread.'

We quote this passage (also given in Miss Cusack's *Open Letter*, at p. 40) only to show that Romish saints held the opinion that to worship an unconsecrated host was an act of idolatry, even although the act might be performed by the people under want of knowledge. The extract conclusively proves that such cases were considered quite possible in the mediæval times. We do not adduce the passage here as any evidence of the scandalous lives of priests. But priests, as the Catechism of the Council of Trent declares, whether worthy or unworthy, 'sustain the part of God Himself on earth (*et ipsius Dei personam in terris gerunt*)' and 'the power which is conferred upon them of making (*conficiendi*) and of offering as well the body and blood of our Lord, also of remitting sins, surpasses human reason and understanding' (*Cat. Concil. Trid.*, pars. ii. cap. vii., *De ordinis sacramento*). See p. 88.

In other words, the power of the priest is most clearly proved and manifested by his 'power over the Lord's body,' which, according to Lord Halifax (*Essays on the Lord's Day and the Holy Eucharist*, edited by Dr. Linklater, p. 23), 'is the distinctive glory and possession of the Catholic Church.' Priestcraft or sacerdotalism, with the number of errors which it brings in its train, is founded chiefly upon this delusion concerning a power imparted to

them of bringing down our Lord Jesus Christ and placing Him alive, though 'under the veil of the sacramental elements,' on a so-called 'altar.'

This superstructure of superstition and priestcraft ultimately rests upon what is termed a literal interpretation of the words of our Lord : 'Take, eat, this is My body which is broken for you,' &c. (Matt. xxvi. 26 ; 1 Cor. xi. 24), and 'Drink ye all of it, for this is My blood of the New Testament which is shed for many for the remission of sins' (Matt. xxvi. 27, 28). The slight variations in these phrases as given in the other Gospels need not, for the purpose of our present argument, here come under review.

But if those words of our Lord be taken in a really literal sense, they can never bear the signification put upon them by the theologians of the Council of Trent. Our Lord's words distinctly speak of a real separation and disconnection of His body from His blood. It is impossible in any theory of literal interpretation to harmonise them with the Roman doctrine of 'concomitancy' ¹ whereby 'the body' is conceived to contain also 'the blood,' and 'the blood' not to exist apart from

¹ The Romish doctrine of 'concomitancy' is thus stated in the Council of Trent (Sess. xiii., *De Eucharistia*, cap. iii): 'Immediately after consecration the true body of our Lord and His true blood exists under the appearance of bread and wine along with His soul and Divinity ; but the body indeed under the appearance of bread, and the blood under the appearance of wine by virtue of the words, but the body itself under the appearance of wine, and the blood under the appearance of bread, and the soul under both, by virtue of that natural connection and concomitancy by which the parts of Christ the Lord are united with themselves, who now rose from the dead not to die any more, the Divinity also on account of that wonderful hypostatical union of Himself with the body and soul.'

‘the body.’ If ever the elements of bread and wine were actually transformed into the body and blood of Christ, it must have been on the occasion when our Lord Himself acted as the consecrator and the officiating priest. All questions as to the nature of the body of His Resurrection are, therefore, utterly out of place in any discussion of this subject. If the words of our Lord were ever meant to convey any change in the substances of the bread and wine, it was at the first celebration of the Lord’s Supper.

In setting forth in their *Vindication of the Bull Apostolicæ Curæ* what they term ‘Catholic doctrine on the Real Presence,’ the Roman Catholic ‘Cardinal Archbishop and Bishops of the Province of Westminster’ at p. 24 assert that ‘what is present on the altar’ is ‘the very Body which hung on the cross,’ and explains that it is not the figure of the body which is present, or some effect of its virtue and power, such as grace . . . but that the Body itself is present.’ They explain that it is called ‘an objective presence, as not merely present to faith,’ but ‘quite independently of any action of the believing mind upon it.’ They then proceed to remark : ‘Our theologians also speak of this Presence at times as a “spiritual” presence, not using the term “spiritual” in the sense in which the “spirit” is opposed to the “letter,” or the thing signified to its sign, but meaning to denote by it that the body of Christ, although in itself a body, not a spirit, enjoys nevertheless a mode of existence natural not to a body but to a spirit—that mode of existence, in fact, which according to St. Paul is granted to a risen body (1 Cor. xv. 44), and delivers it

from many of the limitations to which a material body is naturally subject.'

This is a plain and remarkable deliverance. The 'spiritual body' mentioned by St. Paul in 1 Cor. xv. 44 is spoken of in opposition to 'the natural (or psychical, ψυχικόν) body.' This latter (as affirmed in ver. 50) is composed of 'flesh and blood,' and such a body it is there said cannot inherit the 'kingdom of heaven.' Of such a body, however, 'Christ was a partaker' (Heb. ii. 14). Prior to His death on the cross Christ had a body of 'flesh and blood,' which He had also when He spoke the words, 'this is My body,' and 'this is My blood.' His body was not 'changed' into the 'spiritual body' (of which St. Paul speaks) until His resurrection from the dead, just as our bodies shall be changed in the great day of the Lord (1 Cor. xv. 52). The properties of that 'spiritual body' are spoken of by St. Paul in the verses following. Prior to Christ's resurrection our Lord's body was 'mortal' and 'corruptible' also; after His resurrection it was 'immortal' and 'incorruptible.'

But inasmuch as before His resurrection Christ had a finite body, a body of flesh and blood, subject to all the inconveniences of human nature (sin only except), He could not have changed the bread and wine into His body and blood at the Last Supper. To affirm that He did so, is virtually to deny that Christ was 'perfect man'; it is a virtual denial of 'Jesus Christ come in the flesh,' a denial similar in essence to that of which the Docetics were guilty in the time of St. John (1 John iv. 2, 3, 2 John 7).

Our Lord obtained of the Virgin Mary, His mother, a

body like that of other men, sin only except. 'The Word became flesh' (ὁ Λόγος σὰρξ ἐγένετο, John i. 14). It was in such a human nature He 'tabernacled among us,' 'Forasmuch then as the children are partakers of (or *sharers in*, R.V.) flesh and blood, He also Himself likewise (*in like manner*, R.V.) took part (*partook*, R.V.) of the same ; that through death He might destroy (*bring to nought*, R.V.) him that had the power of death, that is, the devil' (Heb ii. 14). To perform that work He became 'flesh and blood.' But if He were thus 'perfect man' (*perfectus homo*), 'Jesus come in the flesh,' He could not have given His body and blood, 'with all things appertaining to the perfection of man's nature,' to be eaten by the disciples at the Last Supper before He had even died on the cross.

If He had been able to do so, His humanity would not have been true human nature: He might have worn the appearance of a man, but that is all. The humanity would have been a mere outward veil concealing the Godhead. The Incarnation would only been another phase of those appearances recorded in the Old Testament, in which the Most High appeared on transient occasions in human or angelic form. In battling with the Apollinarian heresy, the Church in the second General Council at Constantinople in A.D. 381 affirmed the importance of the doctrine of the perfect humanity of the Redeemer.

The words of our Blessed Lord recorded in the Gospels, or reported in 1 Corinthians, do not contain the slightest allusion to Christ's 'soul and divinity' as present with the bread and the wine, of which Christ

was then speaking. Such an interpretation adds new ideas to those contained in the Lord's words. Further, the sayings of the Lord Jesus are utterly inconsistent with the affirmation that 'a whole Christ' is imparted under each 'kind,' that is, under both the bread and the wine. Christ's words, literally interpreted, can only be explained to speak of a *dead* Christ, not of a *living*. It was in death the separation spoken of took place; it was then that Christ's body was separated from His blood, and from His soul and Divinity. His soul descended into Paradise, where He promised the dying robber that he would be with Him.

It was in order to make this possible that Christ had taken upon Him 'flesh and blood.' The separation of soul and body at His death is a truth set forth in all the ancient Creeds. Our Lord alluded to it when He spoke of His body being broken and of His blood being shed. Body and blood were separated in the death on the cross, the one from the other. No sacrifice under the Mosaic Law was offered to Jehovah in which the body and blood of the animal slain were not thus sundered. The flesh of the animal was consumed in the fire kindled on the altar, the blood was not poured upon the altar, but was poured out underneath it at its base. And inasmuch as innocent blood ever cries aloud to God for vengeance (Gen. iv. 10; Job xvi. 18; Isa. xxvi. 21; Ezek. xxiv. 7, 8; comp. Gen. ix. 4), therefore the souls (the *blood* being closely connected in thought with the *soul* or *life* (Heb. נֶפֶשׁ, Gen. ix. 4, 5; Lev. xvii. 11, &c.), the martyrs are represented in Rev. vi. 9, 10 as crying aloud for vengeance while lying underneath God's altar, upon

which their bodies had been offered as victims (comp. Phil. ii. 17), and under which their blood was poured out. Christ on the verge of death speaks of His body as broken for His people, and His blood as shed for them. For the blood of Jesus Christ 'speaketh better things than that of Abel' (Heb. xii. 24), inasmuch as it cries out for mercy and forgiveness (1 John i. 7).

Thus in the words Christ uttered at the Last Supper He spoke, as the Prophet of His Church, of the death which He should accomplish at Jerusalem, almost as if it were a death which had already taken place : 'My body which is given for you' (Luke xxii. 19), 'My blood which is poured out for you' (Luke xxii. 20), 'which is shed for many' (Mark xiv. 24). His language was highly figurative and prophetic; for though it spoke of His death as past—and what other way could He speak of it, in instituting a Supper to be a continual remembrance of His death until His coming again?—yet it was in the literal sense prophetic of His atoning death, which took place but a few hours later outside the gate of Jerusalem.

It is perhaps scarcely necessary to observe that Christ's words 'this is My body,' uttered when breaking the bread, must have been understood by the disciples to refer in some way to a violent death, of which some of them were apprehensive (John xi. 8, 16), and of which the Master had but just spoken (Luke xxii. 15). Similar language had often been made use of by Christ (John x. 11, xvi. 2; comp. 1 Cor. x. 4). It is, therefore, utterly impossible that they could have imagined that the bread and wine presented to them on that occasion were

changed in any way into the body and blood of the Master who was actually reclining with them, or that it contained in some mysterious manner the very Master Himself into whose face they were gazing.¹

In vain Romans and Ritualists appeal in support of their gross materialistic views to the language used in 1 Cor. xi. 29, where, according to our A.V., it is said 'he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' That the word rendered 'damnation' (*κρίμα*) does not refer to eternal damnation (as the superficial reader often imagines), is clear from the context, in which the 'judgment' (as the word is correctly rendered in the R.V.) is explained to be a sickness sent upon the Corinthian Church, whereby many were 'weak and sickly,' and of which not a few died (ver. 30). The Greek word simply means 'judgment'; the nature of the judgment intended has to be ascertained in all cases from the context (comp. Matt. vii. 1). The best MSS. omit the adverb 'unworthily' (introduced perhaps from ver. 27), so that the verse reads, as in the R.V., 'For he that eateth and drinketh, eateth and drinketh judgment himself if he discern not (*μὴ διακρίνων*) the body,' *i.e.*, if one does not understand that the body of the Lord is pictured or symbolised by the bread of which he partakes in the Supper, he is exposed to condemnation. For the Lord's

¹ As we have discussed all the passages cited in defence of the doctrine of 'the real presence' in the consecrated elements in *Roman Catholicism*, which forms one of the Present Day Primers issued by the Religious Tract Society, we think it unnecessary to repeat here what has been there mentioned.

Supper represented the Lord's body broken and His blood shed, and therefore was a feast wholly unlike the feasts held in idol-temples, at which carousing, drunkenness, disregard of the poor, and selfish enjoyment were the usual accompaniments. Of all those several transgressions the Corinthians had been actually guilty (see vers. 21, 22). The death of the Lord Jesus, however, which they 'proclaimed' (*καταγγέλλετε*) on every such occasion of coming together (ver. 26) ought to have constrained them to a sober, grave, and reverent participation of the Supper, instituted by the Redeemer in remembrance of His death and passion.

It is, we know, also argued that a real presence in the consecrated elements is implied in 1 Cor. x. 16—'the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' But the verses following refute such an idea. For the apostle asserts in ver. 18 that the Israelites who partook of the sacrifices in ancient days had 'communion with the altar,' lit. 'of the altar' (*κοινωνοὶ τοῦ θυσιαστηρίου*); and similarly it is implied in ver. 20 that those Christians who partook of 'the table of devils' were partakers of the devils (*κοινωνοὺς τῶν δαιμονίων*). But in the latter instance it is impossible to suppose either that the Israelites actually partook of the material altar, or that those who partook of food sacrificed to idols actually fed upon devils.

Strong figurative language of a similar kind is met with elsewhere. St. Paul speaks very strongly in Gal. iii. 1: 'O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth

crucified?’ (R.V.). Many MSS. have the reading of our A.V., ‘crucified among you,’ and so the Latin Vulgate *in vobis crucifixus*, translated in the Rheims or Douay version exactly as in our A.V., ‘crucified among you.’ The meaning of the passage is almost the same, whichever reading is adopted. But whoever dreamed of interpreting the passage to mean that the Galatians really looked upon the crucifixion of the Redeemer, and much less that the actual crucifixion of our Blessed Lord took place in Galatia? Language is, however, used which, if pressed literally, would imply one or other of those alternatives. Similarly, the writer of the Epistle to the Hebrews speaks of those who ‘crucify to themselves the Son of God afresh, and put Him to an open shame’ (Heb. vi. 6); and also of others ‘who have trodden under foot the Son of God’ (Heb. x. 29). Now had such language been used in Scripture of persons who had, in derision, trodden under foot the consecrated bread in the Lord’s Supper, how often would not such passages have been cited as conclusive proofs of the truth of transubstantiation? We may well lay to heart here what the Roman Catholic Bishops have said on p. 77 of their Reply to the Anglican Archbishops: ‘It is important to bear in mind that figurative language is figurative, and not to confound resemblances with the realities.’

The superstitious reverence with which the consecrated bread and wine is too often regarded is not based upon the statements of the New Testament. St. Paul calls the bread, ‘bread’ after consecration (1 Cor. x. 16, 17); the Lord spoke of the wine as the ‘fruit of the vine’ (Luke xxii. 18). The language of the New

Testament does not fairly lead to the belief that there is anything in the elements after consecration which was not previously contained in them. If our Lord is said to have 'blessed' (εὐλογήσας) the bread before He brake it (Matt. xxvi. 26), the very same acts are recorded as having taken place, and the same expression employed, when He fed the multitudes in the wilderness (εὐλόγησε) (Matt. xiv. 19). If any emphasis be laid on the word εὐχαριστήσας employed in the blessing pronounced over the cup (Matt. xxvi. 27), the same expression is used of the 'grace' pronounced over ordinary food (1 Cor. x. 30, 31), as well as used in the case of the Lord's Supper (1 Cor. xi. 24). In the case of ordinary food partaken of after such thanksgiving (Acts xxvii. 35), a stronger expression is used by St. Paul, 'for it is sanctified (ἀγιάζεται) by the word of God and prayer' (1 Tim. iv. 4, 5). No such expression is used of the bread and the wine in the Lord's Supper. We do not lay stress upon this latter fact, because there are so few passages in which the Lord's Supper is referred to in the New Testament; because the Lord's Supper was certainly not regarded by the apostles or New Testament writers as 'the highest act of worship.' It is, however, significant that so many cases can be cited in which the blessing pronounced over ordinary food is mentioned, and the thanksgiving spoken of with which such gifts of God ought to be received (for the passages cited above are a mere sample of such passages, and not an exhaustive list), while, on the other hand, the bread and wine of the Lord's Supper are so seldom mentioned. All this would have been impossible had the Lord's Supper that awful

meaning which the Christian superstition of later times attempted to impart to that simple institution.

As to the idea of a sacrifice taking place in the Lord's Supper, it has already been pointed out in our little book before referred to (*Roman Catholicism*, chap. iv.) that there is not a single passage in the New Testament which can be fairly adduced in support of such a doctrine. The context of Heb. xiii. 10 proves that the writer there refers, not to any Christian altar or sacrifice, but to the Jewish, with which 'the Hebrews' were well acquainted. The words of our Lord, 'do this in remembrance of Me,' contain no sacrificial expressions, as has been abundantly shown in the *Essays chiefly on the Original Texts of the Old and New Testaments*, by Rev. Professor Abbott, D.Litt. and S.F.T.C.D., and in other works quoted in *Roman Catholicism*, p. 67ff. Mr. V. Staley's attempt in his *Catholic Religion* to make out that ἀνάμνησις (*remembrance*) is a sacrificial term is most erroneous. The attempt to twist the expression (λειτουργεῖν) *ministering*, which is used of all kinds of ministry, whether that of men or women or angels (Rom. xv. 27 ; 1 Kings i. 4 ; LXX, Heb. i. 4), and to interpret it as equivalent to *saying mass*, is a gross imposition, not even countenanced by the Douay (or R.C.) version. If 'the sacrifice of the Mass,' or a sacrificing priesthood in the Christian Church, had been in existence in the days in which the Epistle to the Hebrews was written, both peculiarities of Christian worship would necessarily have been referred to in that Epistle. The Epistle to the Hebrews speaks largely concerning the priesthood of Christ, and notices the various points in which it

differed from the priesthood under the Law. That Epistle also speaks distinctly about the one Sacrifice offered 'once for all'¹ on the cross of Calvary, but it is as silent as the grave upon all theories of the 'continuation,' 'repetition,' or 'iteration' of that one all-sufficient sacrifice.

In the early days of the Church of Christ, described in the Acts of the Apostles and in the Epistles and other writings of the New Testament, no mention was made of priests offering up sacrifices for the sins of the people. In those days and in those writings the completeness of the atonement wrought by Christ was constantly dwelt upon, and men gloried in the redemption achieved by His death on the cross. The preaching of the everlasting Gospel was the central point in all Christian worship, and the Lord's Supper was administered at the common love-feast, in which the rich and poor feasted together. Christian meeting-places were then known as 'synagogues' (James ii. 2, R.V.),² and these synagogues were

¹ Dr. Rock, in his *Hierurgia*, has ventured to assert that the translation 'once for all' is a serious imposition practised by the Protestant translators of the New Testament. The words '*for all*' are, however, no addition whatever to the text, but are simply placed in italics, as explicative of the expression which there occurs. The Greek adverb *ἐφάπαξ* occurs in the New Testament in five places (Dr. Rock only mentions four), namely, in Rom. vi. 10, I Cor. xv. 6, Heb. vii. 27, ix. 12, and x. 10. The idea of the *once* being *once for all*, the act or event referred to never being repeated, is contained in all the passages except I Cor. xv. 6, where it means 'at one time.' The necessity for the introduction of the addition '*for all*' to make good English of the passage was also felt by the Revisers, who, however, have placed the explicative words in ordinary type.

² See for proofs the chapter on 'The Church and the Synagogue,' in the work of Rev. Fred. H. Chase, B.D., on *The Lord's Prayer in the Early Church*, in the *Cambridge Texts and Studies*, vol. i., Cambridge University Press, 1891. Mr. Chase gives some interesting arguments to prove that the Lord's Prayer itself was a part of the early liturgy used in those places of

duly governed by ‘elders,’ or presbyters. The Jewish priests exercised no authority over Jewish synagogues, which were erected for prayer and the reading, study, and exposition of the Law and the Prophets. Christian synagogues were, no doubt, conducted in a similar way in the Apostolic Church of New Testament times. We read, however, that in the ancient days of Israel’s history the people longed to become like the nations round about them, to have kings to rule over them and fight their battles (1 Sam. viii.). So when Christianity spread among the Gentiles, accustomed from their youth up to priests, sacrifices, and images, the desire was gradually awakened to possess something in connection with Christian worship akin to all these. Hence they soon learned to speak of their presbyters as priests; and inasmuch as the idea of priest and sacrifice was closely connected, they began also to speak of the Lord’s Supper as a sacrifice. It was natural then to distinguish, as they had often done in their heathen days, between bloody and unbloody sacrifices, and to use the latter term as suitable for their Eucharist. Thus by little and little names originally only intended to be symbolical were by degrees regarded as designations of something real. ‘The sacrifices of praise and thanksgiving,’ offered up by all the faithful, began to be regarded of little value when compared with the ‘unbloody sacrifice,’ which by degrees it was sup-

meeting, as well as some very interesting suggestions to show that the adoption of the Synagogue system in the early Church had an intimate connection with the composition of the written Gospels. See also my penny pamphlet on *The Synagogue and its Lessons*, published by J. Kensit, London, Paternoster Row, from which the above note is quoted.

posed the priest alone had the power to offer in the Eucharist.

Thus, as St. Peter had warned the Church in his day, 'false teachers' *privily* brought in their heresies (2 Pet. ii. 1, 2), and the development of evil grew rapidly in the professed Church of Jesus Christ. The Lord's Supper was transformed by degrees, until it became at last 'a daily sacrifice.' And though St. Peter had affirmed of his risen Lord that 'the heaven must receive Him until the times of the restitution of all things' (Acts iii. 21), men learned to believe that their priests could bring Him down from above (comp. Rom. x. 6-9), and place Him on an imaginary altar, 'body, soul and divinity' under 'the sacramental veils of bread and wine,' which, when duly 'consecrated,' were 'lifted up' for adoration as God Almighty, 'gazed upon' as held up by the priest in 'a monstrance,' 'carried about' in processions for the purpose of 'benediction,' and shut up in a pyx, or tabernacle, a lamp being kept burning, to indicate 'the presence' of the Redeemer in that receptacle, that 'the faithful' might, at their convenience, silently adore and worship that which the priest had made.

When Holy Scripture speaks of any wonders being performed by the opponents of true religion, it is wont to speak of such phenomena as if they really took place. The divinely inspired writers showed practical wisdom in not requiring their hearers or readers to examine into the reality or fictitious character of the miracles which they might see or hear of.

Thus 'the miracles' of the magicians of Egypt who withstood Moses are left unexplained, as if they were in

reality supernatural phenomena ; the superstitious dread of Balaam's curse was not made a subject of controversy ; all necromancy, divination, consulting with familiar spirits, are denounced as abominations (Deut. xviii. 9-14) ; and the possibility is sometimes assumed that signs and wonders might be performed in support even of idolatry (Deut. xiii. 1-5). It is not surprising, therefore, to find in the prophecies of the Revelation that the false prophet, there depicted in chap. xiii. 11-18, is represented as performing great signs and miracles. The reality of those miracles is, in accordance with Biblical precedent, not disputed ; although in face of what has been already noticed concerning other 'signs and wonders,' we are far from maintaining that those 'miracles' ought to be regarded as real.

We have no intention here of entering into any exposition of prophecy, as that lies beyond the scope of the present booklet. But we cannot refrain from drawing attention to certain points as illustrative of our subject. The false prophet of Rev. xiii. is described as inducing the people to 'make an image to the beast.' He is described further as himself giving breath to that image, or in other words causing it to be endowed with life. Further, in consequence of the life so imparted, the image of the beast is said to speak. And lastly he 'causes that as many as should not worship the image of the beast should be killed.'

It is not necessary to cite passages to prove that importance was always attached to the bread and wine used for the purposes of the Eucharist being provided, ideally at least, by the people ; or to call special attention to the

prayers and ceremonies connected with the presentation of those gifts from the people in the service of the Mass.

It is part and parcel of the doctrine of the so-called Real Presence that those gifts of bread and wine are when presented dead and lifeless, but that as a result of the words of consecration pronounced by the priest they are supposed to receive life and animation. The miracle performed in the Mass is, according to the Roman teaching, one which is ordinarily invisible to mortal eyes, the miracle consisting not only in the host being made alive, but that, after such a wondrous change has taken place in its substance, it should still remain, although subjected to the tests of all the senses, visibly bread.

The host enclosed in the tabernacle is thus regarded as a living thing, as being nothing less than Jesus who is 'the life and light of men.' Hence prayer is addressed to it as a person, one sample of which may be cited from Alphonsus Liguori's *Visits to the Sacrament*, English edition (Dublin : Richard Grace & Son), 1849, p. 21. Liguori was canonised 1839, in the Pontificate of Gregory XVI. :—

'Since, my Jesus, Thou remainest enclosed in our tabernacles, to hear and receive the prayers and supplications of those miserable wretches who present themselves before Thee, vouchsafe this day to hear the request which is presented unto Thee by the most ungrateful of sinners,' &c.

The following will illustrate both the points mentioned above. It is a wonder recorded in *St. Gregory the Great : his Works and Spirit*, by the Right Rev. Abbot Snow, M.A., O.S.B. (London : John Hodge, 1891.) In p. 78 of this

biography it is stated that John the Deacon tells of a woman who while receiving the Sacrament could not keep herself from smiling when the priest said, 'the Body of our Lord Jesus Christ preserve thy soul.' On being asked her reason for smiling, she replied, 'Because I knew that I made with my own hands the bread that you offered me as the body of our Lord.' On hearing this Gregory, grieved at her incredulity, knelt in prayer, when lo! 'the particles which he had placed on the altar assumed the appearance of flesh.' He knelt again in prayer, 'when the flesh resumed the appearance of bread.'

The 'miracle' exactly accords with the explanation given in the *Catech. Concil. Trident.*, pars. ii. cap. iv. xlvii.: 'For since, from the common nature of men, it is specially abhorrent to be fed with the food of human flesh, or with a draught of blood, He most wisely caused that the most holy body and blood should be administered to us under the appearance of these things, bread and wine, by the daily and common sustenance of which we are specially gratified.'

Numerous instances of similar occurrences are given in von Cochem's *Erklärung des heiligen Messopfers*, some of them even recognised by acts of various Popes. One may suffice here. On p. 158 mention is made of a host that had fallen off the paten raising itself from the ground and floating in mid-air, until the priest, who unfortunately had but one 'corporal' at hand, that on which the ciborium was standing, took the napkin with which he had wiped the chalice, and thus took up the floating host, which, as he turned to the altar to beg forgiveness for the dishonour accidentally inflicted, presented itself to him in the form

of a lovely boy. It is further related that Christ was also on that occasion beheld by the choristers, some of whom beheld Him in form like a man, and in Divine majesty. And further that the bishop who had consecrated the church came back to visit it, on hearing the extraordinary intelligence. At first he saw nothing extraordinary, but after earnest prayer he was permitted to behold the host transformed into Christ wearing the crown of thorns. Stories of a similar kind are also related by von Cochem concerning 'the Holy Blood.' Such anecdotes are recommended 'by authority' for the perusal of 'the faithful.'

The host, moreover, according to Roman Catholic authorities, has not unfrequently been known actually to speak—and why should it not do so, if the Romish doctrine be indeed true? The real miracle, according to Romish teaching, lies in its silence and 'self-annihilation,' as Liguori terms it (*Visits to the Blessed Sacrament*, p. 21). Occasionally, however, that silence, if her historians are to be credited, is broken.

Thus in the *Acta Sanctorum* (August 13), p. 255, in the Life of St. Walthen it is recorded that the saint after consecrating the host found in his hand 'a little infant beautiful above the sons of men,' who gently 'patted the head and face of the saint,' and at last 'raised up his hands and making the sign of the cross blessed the saint, and vanished from his sight, who now saw nothing but the usual host.'

In the fifth vol. of the same *Acta Sanctorum* (Feb. 22) it is recorded of St. Margaret of Cortona that she, 'inflamed with love as the service was proceeding in the

church at the elevation of the body of Christ, saw a lovely boy, whiter than snow, clad in purest gold, in the hands of the priest, but the hands that held him were of the blackest hue. Then the Lord said unto her, "Does it seem to you that I thy Creator am more beautiful than everything?" She answered and said, "O my Lord, it is impossible for me to declare Thy admirable beauty. But my laughter is turned into tears, when I see Thee, my King, so irreverently handled; then moved with sorrow and fear, I am constrained to cry out, mercy, mercy for those hands so foul. O, let them be cleansed by the grace of Thy remission." But His compassion yielding to the supplication of His praying daughter, answered, "Let that priest for whom thou hast entreated, if he wish to obtain mercy, prepare himself by careful watchfulness for an effectual penance."

This may suffice on this head, though numerous more instances might be added from ancient and modern Lives of so-called saints. On the last sad point, namely, in proof that the dogma of 'the real presence' in the consecrated elements has been a fruitful cause of persecution, it may suffice to quote a few words of Archbishop Tillotson, Archbishop of Canterbury 1691-5.

'It (transubstantiation) is scandalous, also, on account of its cruel and bloody consequences, so contrary to the plain laws of Christianity, and to the one great end and design of this sacrament (of the Lord's Supper), which is to unite Christians in the most perfect love and charity towards one another; whereas this doctrine has been the occasion of the most barbarous and bloody tragedies that ever were acted in the world; for this has been, in the

Church of Rome, *the great burning doctrine*, and, absurd and unreasonable as it is, more Christians have been murdered for the denial of it than for all the other articles of their religion' (Tillotson's *Works*, fol., London, 1728, tom. i. p. 242).

It is unnecessary here to cite any proofs of the truth of Archbishop Tillotson's affirmation. Those who have read with any attention the accusations preferred against the worthies whom Rome has dared to brand as 'heretics' cannot be ignorant of the fact that a denial of the doctrine of 'the real presence' in the consecrated elements has always formed the most conspicuous feature of the indictment drawn up against them. Martyrs innumerable have been 'handed over' to the secular power for execution because they have denied that doctrine, which is the basis on which all priestly authority ultimately rests.

The doctrine of 'the real presence' is, however, one of vital importance, both for the Church of Rome and for the Greek or Eastern communion. For, if that doctrine be overthrown, the whole fabric of sacerdotalism which rests on it as a foundation is overthrown also. On the other hand, if the doctrine, under any disguise whatever, be upheld, the priest must needs regain the position assumed in the Dark Ages, and become ultimately the chief ruler of the kingdom.

Archbishop Cranmer well asks in his 'preface to the reader' in his noble work published in 1550, *Defence of the True and Catholic Doctrine of the Sacrament*: 'What availeth it to take away beads, pardons, pilgrimages, and such like popery, so long as two chief roots remain unpulled up? Whereof, so long as they

remain, will spring again all former impediments of the Lord's harvest, and corruption of His flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of woods, leaving the body standing and the roots in the ground ; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions.'

Archbishop Cranmer's words have been almost prophetic. In our day it is sadly true that the doctrine of 'the real presence' has been revived in our midst, and the other errors of the Church of Rome have, one after the other, formed a lodgement within the National Church of England.

It is of vital importance in these days that Protestants should also remember that if the doctrine of the real presence in the consecrated elements be untrue, and opposed to what is taught in Sacred Scripture, all those who 'fall down and worship' the consecrated bread and wine, are (however unconsciously) guilty of idolatry, as it is defined in the Scriptures both of the Old and New Testaments. They are worshipping that as God which is not God, and giving Divine honour to things which are the works of men's hands. If such an opinion be deemed intolerant, it ought to be distinctly noted that

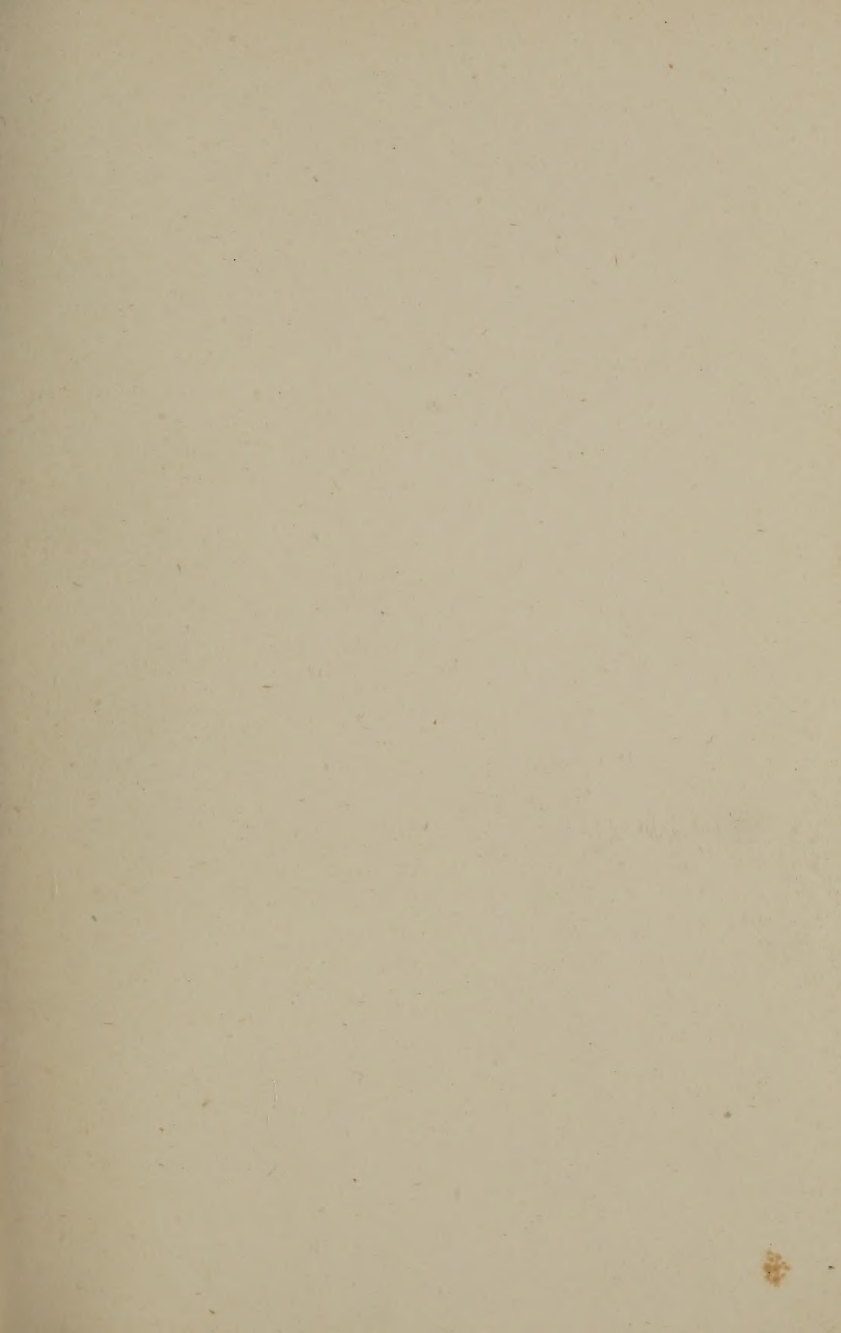
the same conclusions have been set forth in the *Revelations of St. Catharine of Sienna* (quoted on p. 104), and by Cardinal Vaughan and his brother bishops (p. 103).

The Black Rubric, as it is commonly styled, that is, the final notice at the end of the Communion Service in the Book of Common Prayer, rightly affirms that ‘no adoration ought to be done either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ’s natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one.’

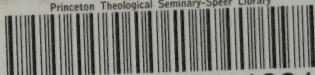
We close with the words of the martyred Cranmer (in the continuation of his preface, quoted above): ‘Seeing that many have set to their hands, and whetted their tools to pluck up the weeds, and to cut down the tree of error, I, not knowing otherwise how to excuse myself at the last day, have in this book set to my hand and axe with the rest, to cut down this tree, and to pluck up the weeds and plants by the roots, which our Heavenly Father never planted, but were grafted and sown in His vineyard by His adversary, the devil, and antichrist his minister. . . . When I see His vineyard overgrown with thorns, brambles, and weeds, I know that everlasting woe appertaineth unto me if I hold my peace. . . . It pitieth me to see the simple and hungry flock of Christ led into corrupt pastures, to be carried blindfold they

know not whither, and to be fed with poison in the stead of wholesome meats. And moved by the duty, office, and place, whereunto it hath pleased God to call me, I give warning in His name unto all that profess Christ, that they flee far from Babylon, if they will save their souls, and to beware of that great harlot, that is to say, the pestiferous see of Rome, that she make you not drunk with her pleasant wine. Trust not her sweet promises, nor banquet with her; for instead of wine she will give you sour dregs, and for meat she will feed you with rank poison. But come to our Redeemer and Saviour Christ, who refresheth all that truly come unto Him, be their anguish and heaviness never so great.'

THE END



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